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सूर्यमगन्म ज्योतिरुत्तमम्

विश्वसंस्कृतसम्मेलनम्

WORLD SANSKRIT CONFERENCE

5-9 April, 2001 Vigyan Bhawan, New Delhi

(Under the auspices of the Ministry of Human Resource Development, Govt. of India)

SANSKRIT STUDIES IN INDIA

Edited by

Prof. Vachaspati Upadhyaya

Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha

(Deemed University)

New Delhi-110016

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AVANT-PROPOS

While submitting this special Volume in the hands of our distinguished participants, we feel to reproduce the following inspiring words of Dr. Murli Manohar Joshi Ji, Hon'ble Minister of Human Resource Development:

"We are fully convinced that Sanskrit, with its rich vocabulary and flexibility in the formation of words and phrases, is the mother of most of the languages in the World. We can trace the influence of Sanskrit not only on all the Indian languages but also on the languages in Europe and South-East Asia. If we cast our critical eyes on the different Indian languages then we discover that more than 75-80% of the words used in most Indian languages originate from Sanskrit. Learning of Sanskrit cannot be in isolation. We have to take note of the mass of knowledge that is being produced in Science and Technology affecting the lives of the people like never before. All this should necessarily find in the Syllabus of Sanskrit Studies."

"Sanskrit Studies in India" has been published on the occasion of Special World Sanskrit Conference which has been organised under the aegis of Ministry of Human Resource Development, Government of India at Vigyan Bhawan, New Delhi from 5th to 9th April, 2001.

The different themes of the Conference are listed below:

(i) The Contribution of Sanskrit towards World Civilization

(ii) Sanskrit and the Frontiers of Knowledge

(iii) Sanskrit and Contemporary challenges

(iv) Towards a new Pedagogy of Sanskrit

(Sub-Theme: Sanskrit as a living language)

(v) Prospective themes of Sanskrit Research

(vi) Sanskrit Manuscripts in the World

In addition to the above, we have also organised Śāstra Carcā Pariṣad for the interaction among Scholars on the advance study and research in the various fields of Sanskrit learning.

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One of the main objectives of this Conference is the international exchange of ideas between the Scholars of India and Foreign Scholars so as to give vent to their views on the themes of the Conference. In addition to this, it was also resolved that the Status of Sanskrit Studies in different States of our Country should be presented in a comprehensive manner. In fact, the present volume is a reflection of the Status of Sanskrit Studies being pursued in different States of India. The organising Committee is of the view that the information contained here will be of immense value for researches and for all those who want to delve deep in Sanskrit Studies in general and researches in particular.

I am especially indebted to Justice Ranganath Mishra, Chairman, Organising Committee who has given the benefit of his mellow wisdom in all the endeavours we have made for publication work. We are really beholden to the members of the Advisory Board of Editors, specially the Chairman Dr. V.R. Panchamukhi, Chancellor, Rashtriya Sanskrit Vidyapeetha, Tirupati and other expert members who have taken deep interest in going through the articles penned by eminent Scholars. We place on record our immense gratitude to our knowledgeble contributors who prepared their articles with great authenticity at a very short notice.

We would like to place on record the sincere help and encouragement and tacit support of a number of persons especially of Prof. Ramesh Kumar Pandey, Professor (Research & Publication), Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha.

M/s. Amar Printing Press deserves special mention as it is because of them this volume saw the light of the day and it was possible for us to place it in the hands of our participants of this World Sanskrit Conference.

As we stand on the threshold of 21st Century, the present volume should serve the twin objectives of attempting to take stock of what has already been achieved and sending an agenda for the future. Now is the time to make resolution for tomorrow's India supported by the eternal values enshrined in Sanskrit, the repository of our pristine glory.

Vachaspati Upadhyaya

Secretary General

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STATUS OF SANSKRIT STUDIES IN SIKKIM

Prof. Suniti Kumar Pathak

Saṁskṛta/Sanskrit

As Sikkim is now one of the constituent states of the Indian Union since May 16, 1975, the Education policy and the educational development is not isolated from the mainstream of India. The lexiconic significance of 'status' is rank in relation with others, relative importance. To appreciate the status of Sanskrit Studies in Sikkim a backword look—*siṁhāvalokana* on the Sanskrit Studies in India becomes relevant.

Sanskrit is a broken expression of *saṁskṛta*. So the Sanskrit language refers to a communication or a literary medium which has been used by the erudite of Bhāratavarṣa for about five millennia. So Sanskrit is a source of the human learning (*vidyā*). *Vidyā* is that which brings forth prosperity and fame of the Outer Man and the spiritual achievement of the Inner Man (*arthakarī yaśaskarī śreyaskarī ca vidyā*). Ācārya Vishva Bandhu Shastri elegantly elaborated thus: "Sanskrit functioned as a most effective vehicle for the expression of the countless ideas and highest ideals which our forefathers conceived of and pursued during the past ages and also deeply influenced and moulded their varied cultural patterns. It is a veritable mirror of Indian civilisation and culture, being repository of a mass of literature which

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has given expression to the intellect and the spirit of India in her progressive march through great creative ages."[1]

The objectives of Sanskrit Studies are not always confined to the language study and the linguistic development; but they motivate an exposure of the Indian Wisdom (*bhāratraprajñā*) in her multi-dimensional approaches. The Indian Wisdom lays greater emphasis on exploring the cultural totality of mankind in diverse manifestations.

Sanskrit Studies in India for the last three centuries have undergone through the following stages :

1. Elasticity of Sanskrit education in peripatetic model in the late Mughal period when the Britishers achieved the ruling power of India in the eighteeth century A.D.

2. The Britishers had two-fold objectives for Sanskrit and Sanskritic Studies. (i) The British administrators utilised the Sanskrit language at par with Arabic, or Persian for administrative instrumentation.[2] (2) While the British scholars led by Sir William Jones initiated the academic searches of the Indian culture by establishing the Asiatic Society, Calcutta in 1784 for enquiring into the histories, the antiquities, the arts, the sccinces and the literatures of Asia'. And, that becomes a hallmark of Sanskrit Studies in India in continuation of Dara Shuko's Persian translation of the Upaniṣads (17th cent. A.D.) followed by the Sanskrit grammatical compositions in the European languages by the European Jesuite missionaries since the seventeenth century like Father Roberto de Nobili (1607-1656) in India.

1. General Presidential address by Ācārya Dr. Vishva Bandhu Shastri in the All-India Oriental Conference, Twenty Forth Session, Varanasi 1972.

2. Fort William College was established on August 18, 1800 A.D. and was merged in the Board of Examiners in 1854 A.D. in which H.T. Colebrook and Pt. Mrityunjaya Vidyalankara, Pt. Ram Nath Vachaspati, Pt. Ram Ram Basu, Pt. Shripati Mukhopadhyaya, Pt. Padmalochan Cudamani and Pt. Rajiva Lochana Mukhopadhyaya participated as teachers.

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3. Though the British administrators carmarked Sanskrit as the language of the Hindoo community in which the Hindoo religious scriptures had been preserved, the East India Company authorities adopted a resolution to establish the Sanskrit college in Calcutta by 1811 and that was materialised in 1824 to encourage the 'Hindoo literature and the learned Hindoos without being fettered by preceding prejudice' (of Hindoo religiocity).[1] To develop Sanskrit Studies, the Britishers felt the requirement of adequate research materials. By 1868, the British Government authorities took initiative to collect Sanskritic manuscripts and to preserve them. For exploration of manuscripts, the then British India was divided in two circles, namely Northern and Southern. Eminent European scholars like Bühler and Kielhorn undertook the charge respectively. Later on, Peterson, R.G. Bhandarkar, Rajendralal Mitra, Haraprasad Shastri, Hodgson, Rangacharya, Kuppuswami Shastri, Ramakrishna Kavi discovered manuscripts from different parts of India and Nepal. As Sikkim had then been outside the British domain, no such attempt was possible.

4. The Britishers adopted a grant-in-aid scheme in respect to the Sanskrit Pāthaśālās and told as that was granted to the maqtabs for the Arabic and Persian learning. Besides the governmental measures, several Sanskrit Pāthaśālās had been functioning all over India with the patronage of the princes, zamindars and that of the benevolent householders who used to provide one or more Sanskrit learners in cash or in kind. Sanskrit education in the British period devoted mainly to the teaching of core subjects like Vyākaraṇa (grammar), Kāvya (literature), Nyāya (Logic), Vedānta, Mīmāṁsā, Jyotiṣa (astrology) Paurohitya (priesthood), Smṛti (social law) etc. in the Pāthaśālā where peripatetic education was disseminated in a nonformal method.

5. After the formation of the Indian Union (August 15, 1945) Sanskrit Studies in India have been diverted to a new

1. Hindu college was established on January 20, 1817 prior to the establishment of Sanskrit college in Calcutta (January 1, 1824).

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direction. Sanskrit is included in the VIIIth schedule of the constitution of India as a national language in Article No. 35. The then President of India, Dr. Rajendra Prasad, suggested the measures of promoting Sanskrit education by handing over the control to the National Government and by deviating from private patronage. According to him 'In my opinion it is the duty of the Government to start giving adequate grant-in-aid for the study of Sanskrit.' It was proposed to establish at least seven Sanskrit universities in India and Sanskrit Commission was set up with eight members headed by the eminent linguist Suniti Kumar Chatterjee. Its terms of references were :

i) to undertake a survey of the existing facilities for Sanskrit education in universities and non-university institutions and to make proposals for promoting the study of Sanskrit including research;

ii) to examine the traditional system of Sanskrit education with a view to find out which of its features could be usefully incorporated into modern system.

On the other hand, the recommendations of the A. Lakshmanaswami Mudaliar Education Commission constituted by the National Government of India and those of the All-India Council for Secondary Education laid emphasis on three-language formula at the Secondary education level for the age groups of 14-17 in the States and in the Centrally administered schools as well since 1956. As a result of that Sanskrit, was regarded as a classical language similar to Arabic, Persian and Classical Tibetan. Furthermore, the Amendment to the Official Languages Act and Resolution on Language adopted by the Lok-Sabha in 1967, led to despondency for revoking Sanskrit at the Secondary School examinations as a compulsory subject. However, the said resolutions open a new vista for building up a separate education stream through Sanskrit Pāthaśālās and Sanskrit mahāvidyālayas and so on.

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Sikkim in the Nineteenth Century

Sikkim Chögyals the then Buddhist temporal sovereign authorities had come in contact with the Britishers through alienation and alliance; so the Euro-oriented Sanskrit Studies had the least scope to be introduced there. The Britishers intended to expand their control in the Himālayas, particularly in the Sikkim affairs after their boundary dispute against Nepal in the nineteenth century. The British in India managed to receive a gift of Darjeeling in 1828 when Tsugphud Namgyal (1795-1864) saught favour and friendship of the East India Company administration of Calcutta. They also took advantage of conducting repeated expeditions in the interior part of Sikkim. That amounted to the strained relations which continued for decades. The British diplomacy thereby succeeded to appoint the Political Officer Claude White in 1887. Thuto Namgyal (1874-1910), successor of Tsugphud Namgyal and his wife were sent to Khursong under detention upto 1894.[1] So the British policy of Sanskrit education could not be implemented. Thuto Namgyal, however sent the crown prince Sidkeong Tulku to Oxford for a couple of years to study. After the monastic education of Tibetan-Buddhism in Sikkim. Thereafter Sidkeong Tulku was entrusted with the charge of forests, school education and ecclesiastic monastic affairs of Sikkim.

Tibetan-Buddhism is primarily Sanskrit-based as the Indian Buddhist teachers had flocked to the neighbouring country, *Bhoṭa-desha* since the seventh century A.D. The Indian *Paṇḍits* also took active part in translating the Sanskrit texts of the Indian authors into Tibetan in collaboration with the learned Tibetan *lotsaba* translators.[2] Moreover the mantras

---

1. Apart from administration Maharaja Thutob Namgyal and Maharani Yeshe Dalma contributed in a mimeograph *A History of Sikkim* (Unpublished).
2. Some non-Buddhistic Sanskrit works translated into Tibetan are enlisted in the Appendix.

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in Sanskrit like OṀ MAṆIPADME HŪṀ were accepted by the Tibetans by the seventh century as the *Āryakāraṇḍa-vyūha-sūtra* as translated by that time.

The royal family of Sikkim belonged to the Cumbi valley of Tibet and were Tibetan Buddhists prior to their migration in Gangtok. Phuntsok Namgyal (b.1604 at Gangtok was consecrated as the king (gyalpo) by the lamas of Tibet. So the Bod people and many Lepchas hold Tibetan Buddhism.

Tibetan Buddhist Monastic Education

In the context of Sanskrit Studies in Sikkim and their status a few words regarding Tibetan Buddhism and its education may be relevant. Tibetan Buddhism is based on Indic-Tibetan resources. After the defeat of the Chinese Hwashan priest in the Samye monastery (estd. 750 A.D.) in Tibet by the Indian Paṇḍit Kamalashīla, the then Tibetan ruler Khri srongldebtsan and his counsellors decided to embrace Buddhism from India, the elevated country *rgya gar 'phags yul* where Shākyamuni, *shakya thub pa* had become the Buddha *sangs rgyas*. The Tibetans accepted the Sanskrit-based Buddhist education, which had been in vogue in the monasteries like Nālandā, Vikramashilā, Rangamṛttikā up till the twelfth century A.D. The general course of the Sanskrit-based Buddhist education was distributed in five branches of learning (*pañcānga-vidyā-sthānāni*). Those were, *śabda-vidyā* (grammar and lexicons), *hetu-vidyā* (logic and epistemology), *śilpa-vidyā* (the arts and crafts), *bheṣaja-vidyā* (medicine and healing science) and, lastly, *adhyātma-vidyā* or *dharma* (Tib. chosa which includes spirituality and the ethical ways of life). The Tibetans followed these courses in toto faithfully in their Buddhist monasteries. In other words the Sanskritic education among the Buddhists continued in the trans-Himālayan *Bhoṭadesha* or *stod-bod* in Tibet. The term *tibet* is the broken form of *stod bod* (upper region of *bod yul bhoṭa desha* in Sanskrit).

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The Tibetans vigorously translated a large number of Sanskrit texts in their own language literally as practicable. The Sanskrit texts of the Indian Buddhists and those of the Tantra which are in Tibetan translation, disseminate the Indian Wisdom vis-a-vis Saṁskṛta-vidyā in a new envelope. A large number of Sanskrit dictions and Sanskrit mantras are always used by the Tibetan Buddhists in course of the daily life and occasional ceremonies with the rituals of fire (*homa*) etc.[1] For the cure of diseases, the mantra mutterings in Sanskrit are in vogue among the adherents of Tibetan Buddhism. All these legacy of Tibetan Buddhism have been faithfully followed by the Sikkimese Bod people who are popularly named Döjongpa or Bhutia as derived from Sanskrit *bhautta* in the East Himālayas.

Among the important monasteries in Sikkim, Pemayangchi, Phadong, Rumtek, in spite of their lien to different Tibetan Buddhist sects hold monastic education centres. Their teaching curricula follow the Buddhist system of five branches (*pañcāñga vidyā-sthānāni*) *rig gnas yan lag lnga* as stated above. Sanskrit Studies in their peripheric designs developed in Sikkim since the seventeenth century uninterruptedly. The Sikkim Research Institute of Tibetology, Gangtok is built up to promote the Indic-Tibetan Buddhist Studies related to the Tibetan literature in the culture spectrum of Sikkim. It is to add that not only the recluses but also faithful householders including the royal Namgyals underwent the monastic Sanskrit-based Indic-Tibetan Buddhist education.

Sanskrit Teaching in Schools and Colleges of Sikkim

St. Joseph schools and college in the hill tracts of Bengal had been popular for conducting education through English

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1. OṀ volume of the Peking edition of the Kanjur printed in Tokyo is a concordance of Sanskrit mantras in their Tibetan transcriptions. Also, the Sanskrit incantation in Tibetan by S.K. Pathak, Corpus of Indological Studies II, pp 384-391, Sharada Publishing House, Delhi 1992 is referred.

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medium of instruction. The Christian Missionaries in Pedang also conducted school education. All these institutions were affiliated to Calcutta University until the Secondary Boards were established according to the Mudaliar Commission formula. As for the teaching of Sanskrit, no prospective scope was available, though the curricular programmes had been prescribed by the school Certificate giving authorities. Prior to that Sanskrit and Classical Tibetan were taught simultaneously in Sikkim schools although Sanskrit students were nominal in number. The Darjeeling Government College had both Sanskrit teaching and Tibetan pass course for a long time. After the establishment of North Bengal University at Raja Rammohunpur near Siliguri, the same regulations continued to a great extent. Sanskrit teaching at the college level in Sikkim could not spread much.

About a quarter of a century Sikkim faced a political instability in course of change over from monarchy to democracy after the formation of the National Government of the Indian Union (August 15, 1947).[1] In 1964 prior to election for the Third State Council in Sikkim the Sanskrit Pāthaśālā teaching programme was introduced under the Directorate of Education, Government of Sikkim. The Directorate also makes provision of Sanskrit Mahāvidyālaya as a separate project for the advancement of Sanskrit education in Sikkim.

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1. Demographic data of Sikkim by her annexation to the Indian Union May 16, 1975. Population figure 8,15,082 (1981 census) i.e. 0.04 percent of the total population of India. Among the states in the Himālayas density of population 44 (Padmanabha, 1981) in contrast to Himachal Pradesh 76, Manipur 64, Meghalaya 59, Nagaland 47, Mizoram 23, Jammu & Kashmir (minus Pak-occupied Kashmir) 22. Also the Linguistic groups (1971) Tibetan (immigrant) Sikkim Bhutia and Bhutia (general) 11.23 percent, while Lepcha (Rong) 10.63%, Gorkhali/Nepali 63.99%; others Limbu (Tsong/Chong) 14.14%. Religion base figures in 1971 were : Hindu 68.88%; Buddhist 29.84; Christian & others 1.28% (Candrashekhar : Census of India 1971).

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On the other hand, the degree-oriented education has been acceptable to the learners and the monastic members of Sikkim. The Department of Ecclesiastical Affairs, Government of Sikkim preferred to affliate the Sheda, the Centre for Higher Studies of monastic education to Vārāṇaseya Sampurnananda Sanskrit Vishvavidyalaya of Banaras. The said courses do not stand against the Tibetan Buddhist model of education. Similarly, Rumtek monastery is also an affiliated centre in following the Sanskrit courses of study for the degrees like Shastri and Ācārya. In that respect, Sanskrit education in Sikkim is a model of compromise between the tradition and modernity on experimental basis. It may be added that Government of Sikkim has declared six languages as the state languages and the promotion of Sanskrit education in Sikkim will strengthen the creative base of modern literatures like Nepali, Limbu, Bhotia etc. in future.

Dimensions of the Indic-Tibetan Researches

As discussed above the Indic-Tibetan literature which amounts to be the source meterials of monastic education in Sikkim is the peripherical studies of the Indian Wisdom.

The Indic-Tibetan texts which are available in Tibetan translation are not always Buddhistic. For instance, the grammatical text of Pāṇini, Candragomin etc. Kāvya texts like *Meghadūtaṃ*, Alaṅkāra texts like *Kāvyādarsha* of Daṇḍin, Nāṭaka (drama) texts like Lokānanda and Nāgānanda and so on. Sikkimese scholars, despite their lien to Tibetan Buddhism, enthusiastically studied the non-Buddhistic texts, through Tibetan translations. A few indigenous compositions of the Indic-Tibetan texts out of Sanskrit sources are attributed to the learned scholars, who had been well-versed in the Tibetan literature and in the Sanskrit literature as well. Among them, Lachun Rinpoche, Kazi Dawa sandup deserve mention. Again the contributions of the eminent Indians like the late Nirmal Chandra Sinha, and that of B.G. Ghosh in the field of

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Sanskritic Studies are praiseworthy.[1]

Status

In determining the status of Sanskrit Studies in Sikkim in relation to that in other states of the Indian Union the following may be jotted down.

1. Since the Britishers could not enforce their control and subjugation on Sikkim Chögyal's independent authority the British administrative policy of Sanskrit education was not implemented.

2. Thereby Sanskrit education as a classical language from the school level upto the university stage was treated optional to the Sikkimese learners while they were admitted to schools, colleges and universities in the British India.

3. By the royal patronage in Sikkim the Sanskrit-based Indic-Tibetan translation literature preserved in two voluminous collections of the Kanjur (bka 'gyur, *Buddhavacana*) and of the Tanjur (bstan 'gyur, *shāstra*) have been studied since the establishment of Pemayangchi, the oldest monastery in Sikkim.[2] Subsequently, Phandong, Rumtek monasteries also

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1. The Royal Charter of Sikkim Maharaja on the occasion of incorporating the Institute of Tibetology para IV mentions : 'to sponsor and promote research on chhos (Tibetan Buddhist doctrine) and associated subjects like iconography, linguistics, medicine, astrology, history, geography etc.

2. About 72 monastic centres and over 188 Buddhist temples (lhakhang) and nyamo (lhakhan) are situated in Sikkim. Out of them 53 monasteries belong to Nying ma pa (Old-Tantra lineage) and 19 monasteries are of Kagyut (Reformed by Mar pa, 11th century A.D.) lineage. Among the Nying ma Mindo ling lineage, Dubdi monastery (1701), Sanga Choling and Pemayangtse (1705) had been founded. While Tashiding monastery (1716) Silnon (1722?) Namchi Ngadak (1735?) of the Dorjee Drag lineage were built. Pakyong in East Sikkim (1840) of Kathak lineage Ralang monasteries (1730) Rumtek and Phodong monastery (1740) belong to the Karma Kagyut lineage.

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became important academic centres of Tibetan Buddhism. In the ceremonies and the Ṭantra rituals the Sanskrit mantras are recited with their specified tuning as the Sanskrit texts like Svarodaya tantra available in Tibetan translations. In order to complete with the degree conferring universities, the monastic academic centres are now affiliated to universities as followed in Sheda administered by the Government of Sikkim. Rumtek monastery Sanskrit teaching courses are affiliated to Vārāṇaseya Sampurnanda Sanskrit Vishvavidyalaya in Banaras.

4. The Sikkim Research Institute of Tibetology (SRIT) which was founded by Chosgyal's patronage in 1956 has been promoting researches on Sanskrit oriented topics. That institute possesses rare materials in the field of Indic-Tibetan Studies. By the span of more than four decades, the Institute has been recognised as one of the international academic centres by her contributions made so far.

5. Sanskrit Pāthaśālās and Sanskrit Mahavidyalaya project have a wide prospect to develop in near future.[1]

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1. Monastic schools of Sikkim which teach Sanskrit basic texts are Pemayangchi, Enchey, Rumtek, Tashiding, Phodong, Palung, Lachen, Hey gya thang, Lingthem, Kunzan Choling, Parbing Sherpa, Renock, Ching thang, Sangtsi, Ngodok, Sirmik.

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APPENDIX-I

Sanskrit Literary Text in the Tibetan Tanjur (Śāstra) Collection

I. Kāvya & Nāṭaka

Jātakamālā (Skyes rab kyi rgyud) of Āryashūra

Meghadūtaṃ (sprin kyi pho nya) of Kālidāsa.

Nāgānanda (klu kun du dga' ba) of Harṣadeva.

Lokānanda. (`jig rten kun du dga' ba) of Chandragomin.

Buddhacarita (sangs mgyas kyi spyod pa) of Ashvaghoṣ a.

II. Lekha & Parikathā

Rājoparikathā ratnamālā (rgyal po la gtam bya ba sin po chi phrengba) Nāgārjuna.

Suhṛllekha (bshes paisprin yia) Nagarjuna.

Svapna-Cintāmaṇi-parikathā (rmi lam yid bzhin nor bu'i gtam) Nāgārjuna.

Subhāṣita-ratnakaraṇḍaka kathā (legs par bshod pa rinpo che za ma tog lta bu'i gtam) Shura.

Kaliyuga-parikathā (rtsod pa'i 'dus kyi gtam) Maticitra (Mātṛceṭa).

Mahārājā-Kaniṣka-lekha (rgyal po chen po ka his ka la springs pa'i spring yig) Maticitra (Mātṛceṭa).

Śoka-vinodoṇa (mya ngan bsal ba) Aśvaghoṣa

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Sutalekha (bu la spring ba) Mahasajjana.

Vimalaratnalekha (dri ma med rin po che'i spring Yig) Dipaṅkara-Shrī jñāna.

Śiṣyalekha (Slob ma la springs pa'i spring yig) Chandragomin.

Brāhmaṇī-dakṣiṇāmbayai-duḥkhaviśeṣa-nirdesha. (lho za ma'i tshangs dbyangs la sdug bsngal gyi bye brag bstan pa) Kamalashila.

Dṛṣṭānta-mālya (dpo'i phreng ba) anonymous.

III. Alaṁkāraśāstra

Kāvyādarśa (Snyan ngag me long) Daṇḍin.

IV. Śabdaśāstra (Vyākaraṇa)

Cāndravyākaraṇa-sūtra (lung ston pa tsa ndra pa'i mdo) Candragomin.

Viṁśatynpaścargo-vṛtti (nye bar sgyur ba nyi shu pa'i 'grel pa) Candragomin.

Varṇasūtra (Yi ge'imdo) Candragomin.

Varṇasūtravṛtti (Yi ge'i moo'i 'grel ba) Dharmapāla.

Unādivṛtti (Unana sogs pa'i 'grel ba) Candragomin.

Vibhakti-kārikā (rnam dbye'i tshig le'ar byas pa) Simhabhadra.

Tinanta (Prakaraṇaṃ?) anonymous. (Translated in Tebetan by Sumatidhara?)

Saṁbandhoddeśa ('brel ba mdor bstan pa) Kayastha Caṁka-dāsa.

Dhātukāya (byings kyi tshogs) Pūrṇacandra.

Dhātukāya (byings kyi tshogs) Durgasiṁha.

Adhikāra-saṁgraha (Spyir bang ba yang dog par bsdus pa) author anonymous. (Tr. Sumatidhara?)

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Sambandha-siddhyabhidhāna-prakriyā ('brel ba grub pa zhes bya ba'i rab tu byed pa) Sūrya-sāra (?)

Aṣṭasāhasrikā mañjuśrī-śabda-vyākaraṇa-vṛtti ('jam dpal gi sgra brda sprod pa'i 'grel ba song bhrog brgyad pa) Rājadeva.

Kalpasūtra (ka lapa' mdo) Rājadeva.

Kalapasūtravṛtti (Ka la pa'i mdo'i 'grel pa) Durgāsiṁha.

Kalāpa-laghu vṛtti śiṣyahita (ka la pa'i 'gsel pa nyung ngu las slob ma la phan pa) Tāra(ke)-śvara.

Vyākaraṇa kalāpa-sūtra-vṛtti (Lung ston pa ka la pa 'i mdo'i 'grel pa) Prabhu Rudrabhūti.

Kalāpa-vṛtti-syād-vibhakti-prakriyā (ka la pa'i mdo dang 'brel pa'i si la sogs pa'i rnam dbye'i bya ba) Mahika (Māṁhikavi?)

Syādanta-prakriyā (si la sogs pa'i mtha'i bya ba) Mañjukīrti.

Tāḍyanta-prakriyā vicārita (tila sogs pa'i mtha'i bya ba) Sarvadhara.

Sarvabhāṣā-pravartana-vyākaraṇa-śāstra (smra ba kun la 'jug pa'i sgra'i bstan bcos) Subhāṣakīrti.

Sarva-bhāṣāpravartana-vyākaraṇa-śāstra-vṛtti (smra ba kun la 'jug pa'i sgra'i bstan bcos 'grel pa) Subhāṣakīrti Prayoga Mukhavṛtti (rag tu sbyor ba'i sgo'i 'grel ba).

Navidharma (Nabidharma/Nividharma?)

Piṇḍanivartana-nirdeṣa-vārtika (ldag pa bsdus pa bstan pa'i rnam 'grel) Navidharma.

Vacana-mukhāyudhopama (smra ba'i sgo mtshon cha lta bu) Jñānakīrti (a Buddhist author?)

Vacana-mukhāyudhopama-vṛtti (smra ba'i sgo mtshon cha lta bu' zhes bya ba'i 'grel pa) Jñānakīrti.

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Sarasvatī-vyākaraṇa-sūtra (brda sprod pa dbyangs can gyi mdo) Anubhūti.

Sarasvatī-vyākaraṇa-vṛtti-prakriyā-catura (brada sprod pa'i bstan bcos chen po dbyangs can bya ka ra na'i 'grel pa rab ru bya ba gsal ldan).

V. Śabda-Koṣa

Amarakoṣa ('Chi ba med pa'i mdzod) Amarasiṁha.

Amarakoṣa-tīkā-kāmadhenu ('Chi ba med pa'i mdzod kyi rgya cher 'grel pa 'dod' jo'i ba mo) Subhuticandra.

VI. Chandaḥ-Śāstra

Chandaratnākara. (sdeb sbyor rin chen 'byung gnas) Ratnakara santi (with Separate translators and revisors).

Vṛttamalastuti (Sbed sbyou gyi 'pheeng ba'i bstod pa) Jñānaśrīmitra (Buddhist author?).

VII. Nīti-Śāstra

Shata-g+thā (tshigs see bcad pa brgya pa) Vararuci.
Vimala-praśno Hara-ratnā-malika (dri ma med pa'i dris tal rin so chi'i phreng pa) Amoghavarṣa.

Cāṇakya-rājanītiśāstra (ca na ka'i rgyal po'i lugs kyi bstan beos) Cāṇakya.

Nītiśāstra (lugs kyi bstan beos) Masūraksa.

Gāthākoṣa (tshigs su bead pa'i brdjod pa) Ravigupta.

Prajñāśataka-nāma-prakaraṇa (shes rab brgya pa zhes bya ba'i rab tu byed pa) Nāgārjuna.

Nītiśāstra-prañā-daṇḍa (lugskyi bstan beos shes rab sdong bu) Nāgārjuna.

Nītiśāstra jana-paṣaṇabīndu (lugs kyi bstan beos skyebo gso ba'i thigs pa) Nāgārjuna.

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VIII. (Āyurveda) Bheṣaja-Vidyā

Aṣṭāṅga-hṛdaya-saṁhitā (yan lag brgyad pa'i snying po bsdus pa) Vāgbhaṭa.

Aṣṭāṅga-hṛdaya nāma vaidyaka-bhāṣya (yan lag bragyad pa'i snying po zhes bya ba'i sman bshad pa) Vāgbhaṭ a.

Vaidyakāṣṭāṅga-hṛdaya-vṛtti (sman dpyad yan lag brgyad pa' snying po'i 'grel pa) Candya-nandana.

Padārtha-candrikā-prabhāsa nāmaṣṭānga-hṛdaya-vṛtti (yan lag brgyad pa'i snying po'i rnam par 'grel pa tshig gi don gyi zla zer) Candra-randana.

IX. Śilpa-Vidyā

Pratim-mana-lakṣaṇa (sku gzugs kyi shad kyi mtshan nyid) Atreya.

Rasasiddhi-śāstra (dngul chu grub pa'i bstan beos) Vyadipada.

Rasāyana-Śāstrodhṛti (gser 'gyur gyi bstan beos bsdus pa) anonymous (translated. in Tibetan by Ratnashri of Uddiyana).

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APPENDIX - II

List of published books and research articles on Sanskritic Studies from the Sikkim Research Institute of Tibetology, Gangtok, Sikkim.

A. Books

I. Art of Painting *Pata-citra-kalā*

Rgyan drug mchog gnyis (Ṣaḍālaṅkāra-varadvayam) Six ornamental and two excellents), A Text on the ancient *paṭa-citra* (scroll-painting) with a glossary of Sanskrit Tibetan proper names, 1986

Sangs rgyas stong (Sahasra-Buddha) —An Introduction of Mahāyāna *paṭacitra* paintings based on original sources in Sanskrit, Pali and Tibetan, 1988

Tales the Thankas Tell : An Introduction to thangka (*paṭacitra*) paintings with the traditions of India, Iran, Byzantian, Tartary and China, 1989

II. *Bauddha-nyāya Śāstra* (Buddhist logic)

Ālambanaparīkṣā of Dingnāga (ed) N. Aiyaswaṃi Shastri, 1980

III. *Bauddha-Vijñāna-vāda-śāstra* (Text on *Buddhist Consciousonly doctrine*)

Viṁśikā-Vijñaptimātratā-siddhi of Vasubandhu ed.

N. Aiyaswami Shastri, 1964

IV. *Praṇidhāna-caryā* (Texts on Meditation practice)

Ārya-Bhadracari-Praṇidhāna-rāja (Sanskrit Tibetan Bilingual edition) ed. S.K. Pathak, 1961.

Ārya-Samantabhadra-caryā-ṭikā of Līlāvajra, Lcan skya Khutaktu of Mongolia, 1963.

V. *Śabdakośa* (Sanskrit-Tibetan Lexicon)

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Prajñā (with xylographs) compiled by Shasana-dhara Jaya-dhvaja (Tenzin Gyaltshan) of Kham in Tibet (18th cent. A.D.).

Research Articles on Sanskritic themes
(arranged authorwise)

Banerjee, Biswanath

Development of Kālacakra system in Later Buddhism (BT) July 1988.

Ghosh, Bhaja Gobinda

Upaniṣadic terms in Buddhism, Bulletin of Tibetology (BT) Nov. 1969.

Study of Sanskrit Grammar in Tibet (BT) Aug. 1970.

Buddha Hymnal (BT) July 1994.

Emergence of Kālacakra Tantra (BT) July 1985.

Concept of Prajñā and Upāya, (in Buddhist Tantra)(BT) Nov. 1992.

Buddha Prakāsha

Tibet, Kashmir and North India 647-747 (BT) July 1969 (from *Rājatangiṇi* and other sources)

Uttarakuru BT. Feb. 1996 (from Sanskrit source materials).

Chakravarty, Phani

Parallelism between Indo-Iranian (soma) 'Haoma' ritual of Lepchas of Sikkim (BT) July 1994.

Eimer, Helmut

On Atisha's Bodhipathapradīpa (BT) February 1985.

Ganguly, Smt. Jayeeta

Niḥśreya and Dhūtāṅga in Buddhist Tradition (BT) August 1989.

Marianne Winder

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Vaidurya (BT) November 1990.

Pathak, S.K.

A Dhāraṇī mantra in Vinayavastu (BT) August 1989.

The Svādhiṣṭhāna-krama of Sarahapāda (BT) February 1994.

Sadhukhan, Sanjit Kumar

The Conflict between the Buddhist and Naiyayika Philosophers. A brief survey (BT) November 1990.

Sinha, Nirmal Chandra, Founder Director, SRIT (1911-97)

Ashoka's Dhamma, A Testimony of monuments (BT) Feb. 1994.

What is Vajra? (BT) August 1970.

Kālacakra Tantra (BT) July 1988.

Buddharūpa (BT) November 1990.

Sprigg, R.K.

Vyañjanabhakti and Irregularities in the Tibetan verb (BT) August, 1970.

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Dorjee, N., "Role of Buddhist Institutions in Sikkim" (in) Shūnyatā, Sikkim Buddhist Association, Gangtok, 1989, pp. 41-44.

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East of Ronaldsay, *The Heart of Āryarvarta*, London 1925.

Grover, B.S.K., *Sikkim and India* (1947-1974) Storm and Consolidation, New Delhi, 1974.

Hunter, G., *Statistical Account of Bengal*, Calcutta, 1875.

Padmanabha, P., *Cencus of India,* 1981, Series I, Paper I of 1981; Provisional Population Totals, New Delhi, 1981.

Pathak, S.K., Sanskrit Studies in Sikkim in Sanskrit Studies in Sanskrit (X World Sanskrit Conference, 1997 Bangalore.

"Sanskrit and Central Asia". (Vishweshvaranananda Indological Journal, March, Hoshiarpur, 1974.

Risley, H.H. (ed), *The Gazetteer of Sikkim 1894*, (Reptd. B.R. Publishing, Delhi, 1988.

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Roy Choudhury, "Source Material for Sikkim History" (in) Sources of the History of India, ed. N.R.Ray, Vol. III Institute of Historical Studies, Calcutta, 1980.

Shastri, H.P., "Sanskrit Studies in Modern India", Presidential address 5th Indian Oriental Conference, 1928.

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Shukla, Satyendra R., Sikkim : The Story of Integration, New Delhi; S. Chand & Company, 1976.

Sinha, Sumita, *Pandits in a Changing Environment*, Sarat Book House, Calcutta, 1993.

Surma, Madhub Chandre, *Memorandum on the Tales*, 1867.

Waddell. L.A., "Lamaism in Sikkim", Reptd. edu. 1973.

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STATUS OF SANSKRIT STUDIES IN GUJARAT

Dr. Gautam Patel

Gujarat state enjoys its unique position so far as the Sanskrit and Sanskriti are concerned. In the past Lord Krishna, leaving Mathura of Uttar Pradesh aside, preferred to settle at Dwarika in Gujarat. While Rashtrapita Mahatma Gandhi, the most successful leader of India in the last century, was also born in Gujarat.

Sanskrit University

Sanskrit enjoys unique status in Gujarat state. Recently the present Government of Gujarat, under the able leadership of Chief Minister Mr. Keshubhai Patel, has appointed a *State Level Committee* for preparing a report to establish a new *Sanskrit University* in the state. Dr. Gautam Patel, the chairman of this committee was deputed by State Government to the World Sanskrit Conference at Torino, Italy, to discuss the matter with various scholars of the world. He has also visited various universities and institutions of Italy, Switzerland, Germany, France and U.K. He, alongwith other some active members of the committee, like Mr. K.P. Yajnik (Ex-Vice-Chancellor, Uttar Gujarat University) and Shri R.C. Bishwas (Former Education Secretary and a Chairman of the Committee for Kattch University) has submitted the report to Shri Bharatbhai Barot, (Minister, In-charge of Higher Education in the State) on 30th June, 2000. The report is under the active consideration of the Government. The worthy

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Chief Minister Shri Keshubhai Patel and Shri Lal Krishna Advani (Home Minister, Government of India) are favourably disposed to the idea of establishing a new Sanskrit University in the State.

Sanskrit in Schools, Colleges and Universities

So far as the teaching of Sanskrit at Secondary, Higher Secondary and University level is concerned the State of Gujarat can provide a leadership, because at secondary level (Classical language) Sanskrit is taught as a compulsory subject in 8th and 9th standard. In the Higher Secondary system the subject options are arranged in such a manner so that the Sanskrit study becomes compulsory for a student who desires to opt for the Arts faculty. Moreover Sanskrit being a pre-requisite for admission in Āyurveda University, numerous students desirous of going to Medical Faculty opt for Sanskrit at the Board of Higher Secondary Examination.

While unique position prevails in various universities in Gujarat state that a student seeking admission for any subject at the Faculty of Arts has to study classical language (i.e. Sanskrit) as a compulsory subject in first year. This situation is not found in any other state of India.

Sanskrit Sahitya Akademi

To promote and propagate the study of Sanskrit in the state the Government of Gujarat has established independent Sanskrit Sahitya Akademi. The Akademi has started functioning from 1993 and has organized various national and state level seminars, has published more than hundred books written by worthy scholars of Gujarat. Veda Paṇḍits, Shāstra Paṇḍits and Sanskrit scholars at pāthaśālās, schools, colleges or universities are regularly honoured by the Akademi. Special prizes are awarded to books and economically backward Sanskrit scholars are supported financially by the Akademi. Antākṣarī, elocution competitions,

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Samasyāpūrti and such other activities in Sanskrit are promoted in the state by the Akademi.

Recently with the blessings and help of Parama Pūjya Morari Bapu, the wellknown Kathākāra throughout the world, Sanskrit Sahitya Akademi has instituted *Vācaspati Puraskār* consisting of Rs. 1,00,000/- (one lac) cash for the best scholar of Gujarat. Pūjya Shri Krishnashankar Shastri, Kulapati of Bhagavata Vidyapeeth, was awarded the first *Vācaspati Puraskār* last year.

Sanskrit Year Celebration

Recently in the Sanskrit year, Sanskrit Bharati, under the able leadership of Mr. Chandra Bhushan Pandey, has organized Sanskrit speaking courses, especially to teach Sanskrit teachers of the schools. Such Shibirs of seven or more days are successfully run by Bharati in almost all the districts of Gujarat. The response was most encouraging as the aim behind the whole project is to train teachers to teach Sanskrit through Sanskrit medium. Moreover Sanskrit Sahitya Akademi with the financial help of the Ministry of Human Resource Development, New Delhi, has organised Bāla-Kavitā Goṣthi and Nukkad-Nāṭaka (Street plays) in Sanskrit at various places in the state.

Sanskrit Pàthashàlàs

The State Government is either running or giving substantial grants, at times 100% to many Pāthaśālās. Recently at the All India level elocution competition in various Shāstras was organised by Rashtriya Sanskrit Sansthan, at Swaminarayan Gurukul, Sarkhej-Gandhinagar road, two students from the Pāthaśālās of Gujarat earned gold-medals. A student from Varatantu Mahavidyalaya, Bhagavata Vidyapeeth, Sola, secured a gold medal in Sāhitya-Shāstra while a student of Shri Sandhipani Vidyaniketan, Porabander, earned a gold-medal in Jyotiṣ-Shāstra.

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In Gujarat State there are about 50 Pāthaśālās imparting traditional learning in Sanskrit. Some of them are run by the Government and many are obtaining 60%, 80% or 100% grants from the State Government. Recently the State Government has decided to provide with computer to many Pāthaśālās and a direct payment and pension scheme is also introduced for the teachers of Pāthaśālās. Varatantu Sanskrit Mahavidyalaya at Bhagavata Vidyapeeth, Sola, run by Pūjya Krishnashankar Shastri (Pūjya Dādājī), Shri Babadeshwar Sanskrit Mahavidyalaya, Shri Sandipani Vidyaniketan, Porabander run by Pūjya Rameshbhai Oza (Pūjya Bhāishri), Shri Brahmarshi Shanskar Kendra, Nadiad run by Pandit Shri Dahyabhai Shastri, deserve special mention. There are some good Pāthśhālās run by religious institutions like Swaminarayan Sampradāya, etc.

Universities in the State

There are various universities where Sanskrit Departments are imparting Post-graduate studies in Sanskrit. They are as under:

1. Gujarat University, Ahmedabad.
2. Saurashtra University, Rajkot.
3. Uttar Gujarat University, Patan.
4. M.S. University of Baroda, Vadodara.
5. Sardar Patel University, Vallabh Vidhyanagar.
6. Ayurveda University, Jamnagar.

On the other hand Bhavnagar University, Bhavnagar and South Gujarat University at Surat are not having special Post-graduate departments yet the Post-graduate studies up to M.A., M.Phil. or Ph.D. are being carried out by the teachers of the affiliated colleges.

These universities are normally teaching Veda, Dharmashāstra, Sāhitya, Vedānta, Vyākaraṇa or Jyotiṣashāstra. The

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shāstras like Nyāya, Mīmāṁsā, Buddhism, Jainism, Epigraphy etc. are not taught. Only the Gujarat Vidyapeeth, Ahmedabad has some provision for the study and research in Jainism and Buddhism but there is no such department for Sanskrit study. Sanskrit Mahavidyalaya of M.S. University is contributing to the traditional Sanskrit learning in its own way.

Research Institutions and NGOS

Alongwith the universitites there are various Research Institutions and NGOs where serious research work, publications and/or the activities of pupularization of Sanskrit are going on. They are :

1. Oriental Institute, M.S. University, Vadodara.
2. Swadhyaya Mandal, Paradi.
3. Sheth B.J. Institute of Learning & Research, Ahmedabad.
4. Shri Bruhad Gujarat Sanskrit Parishad, Ahmedabad.
5. Prakrit Text Society, Ahmedabad.
6. Chunilal Gandhi Vidyabhavan, Surat.
7. L.D. Institute of Indology, Ahmedabad.
8. Bhartiya Vidya Mandal, Surat.
9. Shri Dwarkadhish Sanskrit Akademi and Indological Research Institute, Dwarka.
10. Gujarat Rajya University and College Teachers Association, Ahmedabad.
11. Maharshi Veda-Vijanana Akademi, Ahmedabad.
12. Charutar Sanskrit Vidya Parishad, Vallabh Vidyanagar.
13. Shri Pranavanand Sanskrit Bhavan, Rajkot.
14. Sanskrit Bharati, Ahmedabad.
15. Sanskrit Seva Samiti, Ahmedabad.

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16. Arsh Akshardham, Gandhinagar.
17. Shardaben Chimanlal Educational Research Centre, Ahmedabad.

To enumerate the activities of all these institutions in detail is not possible, due to the limitation of space. Yet to point out some of their remarkable achivements would not be out of place. The Oriental Institute of Baroda is known for its publication of the critical edition of *Rāmāyaṇa*, and recently the critical edition of *Viṣṇupurāṇa* is published. The project preparing a critical edition of *Markaṇḍeya Purāṇa* is going on. Swadhyay Mandal, Paradi is invariably associated with the name of Late Pūjya Shipad Damodar Satavalekarji, who has published numerous Vedic works *Mahābhārata* and many other useful works in Sanskrit. Many of them are being reprinted. L.D. Institute enjoys its reputation for Jain studies while Maharshi Veda-Vijnana Akademi has numerous publications in Vedic field. The project of Sanskrit Seva Samiti, Ahmedabad, publishing complete works of Ādi Shankarācārya alongwith Gujarati translation is gethering momentum. Its first volume of the Stotras of Ādi Shankarācāarya is already out while other two are in the press.

Honoured Living Scholars

The President of India is honouring Sanskrit scholars every year by awarding Certificates of Merit. Among such worthy scholars the following are living and are contributing substantially to the field of Sanskrit research, publications and popularization of the subject.

1. Pūjya Krishnashankar Shastri, Sola.
2. Dr. Arunodaya Jani, Vadodara.
3. Dr. R.S. Betai, Ahmedabad.
4. Dr. Bhagavatiprasad Pandya, Ahmedabad.
5. Dr. T.S. Nandi, Ahmedabad.
6. Dr. S. J. Kantawala, Vadodara.

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7. Dr. Gautam Patel, Ahmedabad.

Shri K.K. Shastri, the well-known scholar of Sanskrit is awarded Padmashri by the Government of India. While Sanskrit Sahitya Akademi is regularly giving (1) Gaurava Puraskār, and (2) Gopal-Krishna Trust Puraskār (established by the help of Shri Gopal-Krishna Trust, Junagadha, Donner Smt. Saraswatiben Bhatt) and the scholars who were till now honoured are as follows :

Gaurava Puraskar of Akademi

1994-95	-	Shri J.J. Pandya, Bhavnagar.
1995-96	-	Dr. Nagindas G. Shah, Ahmedabad.
1996-97	-	Dr. Chitraben Prafullchandra Shukla, Vallabh Vidyanagar.
1997-98	-	Acharya Mukundrai Devshankar Bhatt, Ahmedabad.
1998-99	-	Dr. A.D. Shastri, Surat.
1999-2000	-	Dr. H.G. Shastri, Ahmedabad.
2000-2001	-	Prof. V.G. Pandya, Gandhinagar.

Gopal-Krishna Trust Award

1994-95	-	Acharya Shri Jayanand L. Dave, Rajkot.
1995-96	-	Padmashri Keshavram Kashiram Shastri, Ahmedabad.
1996-97	-	Prof. Shri Jayant Premshankar Thakar, Vadodara.
1997-98	-	Prof. Shri Parmanand Chelshankar Dave, Ahmedabad.
1998-99	-	Dr. Shri Naranayan Manilal Kansara, Ahmedabad.

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1999-2000 - Dr. R.T. Vyas, Vadodara.
2000-2001 - Dr. (Mrs.) Nilanjana Shah, Ahmedabad.

Modern Sanskrit Writers

The creative writings in Sanskrit in Gujarat state is going on in its all branches. In the twentieth century Mahākāvya, Khaṇḍa-kāvya, Nāṭaka, Radio Rūpaka, Hayaku, Tanka, Garabā, Gazal, Sizo-poem, Pravāsa-varṇana, Navalika, Navalkathā, Commentaries, etc. are written. Among modern Sanskrit writers Dr. Harshadeva Madhava has been awarded many national and international prizes. Dr. Umaben Deshpande is awarded a special prize as Woman Sanskrit Writer from the Rajasthan Sanskrit Akademi.

Mss in Gujarat State

There are thousands and thousands of Mss deposited in Gujarat State. Some universities like Gujarat Vidyapeeth has 622, Gujarat Ayurveda University has 7400, and Saurashtra University has 8000 Mss deposited with them while Research Institutions like B.J. Institute of Learning & Research, Ahmedabad, has 10,000, L.D. Institute of Indology, Ahmedabad, has 65,000, Oriental Institute, Baroda, has 27,000, Chunilal Gandhi Vidya Bhavan has 16,000 while Akshasdhām has 1000 Mss, Priviate collections one numerous and thousand of Mss are deposited with them. While Jain Bhandaras have good number of Mss, they are not only Jain Mss but the Mss in almost all the subjects are there. Only in Ahmedabad, there are 12 such Bhandaras and the number of Mss goes upto 80,000, while Acharya Kailasasagarsuri Jñāna Mandir, Gandhinagar only has 2,50,000. Places like Bhavnagar, Botad, Dabhoi, Gondal Bhvaneshwari-peeth, Ider, Jamnagar, Khambhat, Limbdi, Mehsana, Mundra, Palanpur, Valsad, Valbhipur etc. have also numerous Mss, the total number may go beyond lac. Not only the Mss are deposited at various places, but also there are numerous institutions

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and scholars who have published the catalogues of these Mss. Among such Institutions B.J. Institute of Learning & Research, L.D. Institute of Indology, Gujarat Vidyasabha, Gujarat Vidyapeeth (all at Ahmedabad), Oriental Institute, Vadodara, Bombay Jain Shvetambar Conference etc. desere special mention. Among individuals who have rendered great service in publishing catalogues of the Mss of Gujarat are Buehler G., Muni Punyavijayaji, Desai Mohanlal Dalichand, Haugh Martin, Jain Banarasidas, Muni Jinvijaya, C.D. Dalal, Dalsukhabhai Malavaniya etc.[1]

It is the pious duty of the orientalists and scholars to study some of these Mss and bring out the hidden treasure of knowledge so that the legacy of Indian tradition and culture would be known to the world.

Conclusion

Thus the status of Sanskrit in the state of Gujarat is only the whole satisfactory and we hope to get soon independent Sanskrit University which would prove an additional feather to our cap and the study of traditional as well as modern Sanskrit will gain substantially.

1. For full detail of the names of Bhandaras and Catalogues of MSS with them, kindly see "*Contribution of Gujarat to Sanskrit Literature*", General Editor: Dr. Gautam Patel, Editors M.K. Prajapati, Dr. Hansa Hindocha and Dr. H.R. Patel, Patan, 1998, pp. 519-529.

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STATUS OF SANSKRIT STUDIES IN TRIPURA

Dr. Sitanath Dey

At the advent of a New Millennium, an intense urge is felt for the regeneration of Indian culture and tradition which is embedded in the treasures of Sanskrit. Since Sanskrit and India are inseparably connected, it is very much relevant to explore the status of Sanskrit studies in different parts of our country and this will help, obviously to fulfil the aspiration of visualising a resurgent India.

Tripura, a small hilly picturesque state, one of the seven sisters of the North Eastern Region of our country, reflects its acquaintance with Indian culture and Sanskrit since the regime of royal dynasty till today. Traditionally the ruling house of Tripura is believed to be the oldest princely dynasty of India whose rulers claim their descent from the lunar race. It is believed that King Trilocana of the ancient dynasty of Tripura attended the Rājasūya sacrifice performed by Yudhiṣṭhira and was greatly honoured by him. It is a surprise to note that the famous Candra dynasty of Tripura had its 23rd descendent namely king Purusena who was contemporary to the mighty king Daśaratha of Ikṣvāku race of Ayodhyā. It is explicitly mentioned in the *Rājaratnākara*, the famous historical chronicle of Tripura, that king Purusena of Tripura went to Ayodhyā to attend the sacrifice performed by king Daśaratha. He was accompanied by Ṛṣis and Yogīs and was guarded properly by his soldiers. In that sacrifice the Tripura king was honoured duly by King Daśaratha. The kings of Tripura were admirers of Sanskrit and Hindu culture.

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They used to take initiative for the propagation of the *Rāmāyaṇa*, the *Mahābhārata*, the *Bhāgavata* and the *Gītā* among their subjects.

There is no doubt that the early history of Tripura is shrouded in the mist of legends and there is paucity of the sources of study. But two authentic sources in this regard which can help reconstruct the ancient history of Tripura are the *Rājamālā* and the *Rājaratnākara*—both written in Sanskrit.

That the Mahārājas of Tripura were the great admirers of Sanskrit is evident from the royal copper-plates, coines and stone inscriptions most of which were engraved in Sanskrit language. The oldest royal inscription in copper- plate was in Sanskrit. It was introduced by *King Adidharmapa*, the 75th ruler in the line of *King Trilocana* for the purpose of a gift of some rent-free land to five Vedic paṇḍits of Mithilā who wre invited to Tripura introduced by *King Ratnamāṇikya* not less than 532 years ago was inscribed in Sanskrit. All the coins of Tripura introduced during the period from 1468 AD to 1931 AD were mostly inscribed in Sanskrit language in Bengali script. Apart from this, inscriptions under the feet of stone images, on the walls of temples, on the stone slabs and even on the memorial plate were all engraved in Sanskrit language in most of the cases.

The foremost inscription of Tripura goes to the credit of *King Dhanyamāṇikya* (1463 AD-1515 AD). This inscription in four parts in Sanskrit was engraved on the walls of the famous temple of Tripureśwarī. The first part composed in Sragdharā metre in Sanskrit upholds the glory of the *King Dhanyamāṇikya*. Even in the royal Cremation place of Agartala, the capital town of Tripura, there is seen a memorial plate in Sanskrit in the inner wall of a shrine built in 1933 A.D. by the then Prime Minister *Maharaja Kumar Brajendrā Kishore Deb Barman* in the memory of his departed mother.

Sanskrit was usually used in the royal court in its administrative works, in royal celebrations, in writing letters

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and in conferring titles to the deserving persons. During the reign of *King Vijayamāṇikya* (1528-1570 AD), the royal injunction engraved in Sanskrit in two metalic images was issued to his kuki subjects. The Coat of Arms was also seen in Sanskrit language in Devanāgarī script.

Kila Vidu Vratam Saramenam

The royal letters exchanged between King 2nd Ratnamāṇikya of Tripura and King *Rudra Singha Swargadev* of Assam were all written in Sanskrit during the period from 1710 AD. to 1715 AD. We come to learn from the 'Tripuri Burunji' that Ahomraj *Rudra Singha* sent two envoys in Tripura during the reign of *Maharaj Ratnamāṇikya II* soliciting his cordial cooperation to encounter the hostile attempts of the Moghals.

Some sort of evidences relating to *Kāvyas, Mahākāvyas* and *Praśastipatras* will prove the rich contribution that Tripura has made to Sanskrit literature even though some of the poets of Sanskrit writers are mere names to us as their works have either been totally lost or not at all traced as discovered.

Mahākavi Bāneswar (1400-1480 AD) and *Mahākavi Śukreśwar* (1403-1487 AD) are perhaps the two earliest major Sanskrit poets of the princely state of Tripura. With the hearty patronization of *Maharaja Dharmamāṇikya* (1431 AD.1461 AD) these two royal priests and court poets composed the famous Sanskrit Mahākāvya—*'Rājaratnākara'* in 1458 AD. His Mahākāvya containing 1077 ślokas in 12 sargas or chapters composed in Mālinī and Anuṣṭupa metres is the pioneer historical kāvya which deals with chronological history of the ancient royal dynasty of the then independent Tripura. We may say that the title of the book *Rājaratnākara* (ocean of kings) resembles to that of *Rājatarangiṇ* (river of kings) composed by Kalhaṇa, a well known Sanskrit poet of Kashmir.

Another composition, the Sanskrit *Rājamālā* is kept in manuscript form even today. In respect of its antiquity of 244

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years we may designate it as the second Mahākāvya in Sanskrit of Tripura as available till today. The manuscript is ascribed to one Mukunda Paṇḍit. It is like a compendium of religious history of the lunar dynasty of Tripura with special coverage to Vaiṣṇavism.

Mahāmahopādhyāya *Rādhāgovinda Sarvabhauma* (1825 AD-1889 AD) seems to have composed many books which include *'Rāja Praśasti'*, *'Tarani Nirvāṇa Vāda'*, *'Nivarika'*, *'Sūryankadūtaṃ'*. The books are not traced till now. But it is authenticated that he wrote the books during the reign of the great king Birchandra Manikya Bahadur (1862 AD-1896 AD) of Tripura under his royal patronisation.

A veteran epigraphist and Sanskrit poet *Pandit Chandrodaya Vidyavinod* (1858 AD-1945 AD), edited and wrote various books of distinction such as *Śilālipi Saṁgraha* in Sanskrit along with Bengali rendering as per instruction and patronisation of *Maharaja Radha Kishore Manikya* in 1314 Tripurabda (1904 AD). He completed the *Bṛhadnāradīya Purāṇa* in 1316 Tripurabda under the royal patronage of the said Maharaja Manikya Bahadur (1896 AD-1909 AD).

Srimad Bhakti Siddhanta Saraswati Thakur (1874 AD-1937 AD) was appointed as the Asstt. Editor of *Rājaratnākara* during the reign of Maharaja Birchandra Manikya Bahadur (1862AD-1896 AD).

M.M. Rama Krishna Tarkatirtha joined the post of Dvāra Pandit of Tripura in 1938 AD leaving his professorship of Rajshahi Sanskrit College. His commentray on Nyāya Shāstra entitled *Nyāya Kusumāñjali Saurabhaṃ* was published by the Calcutta University.

A centenarian Pandit Mahim Chandra Śiromani (1892 AD-1993 AD) wrote innumerable śāstric books and poems throughout his active long life. Some of his important books are *'Antima Vidhi'*, *'Nārāyaṇa Pūjā Paddhati'*, *'Sāmavedīya Śrāddha Paddhati'*, etc. Most of the books contain the discussion on ritualistic elements. His *Caitanya stotra* deserves mention.

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Pandit *Kailāsh Chandra Smrititīrtha* (1893 AD-1977 AD) was an eminent Sanskrit scholar and prolific writer. He served the Tripura Govt. Sanskrit College, Agartala for the period from 1960 AD to 1963 AD. He was honoured as a national teacher of Sanskrit by the Hon'ble President of India in 1975 for his Sanskrit scholarship and versatality. Equally at home in Kāvya and Shāstras he wrote several books of distinction such as *'Rahasyatrayi'*, *'Stutimālikā'*, *'Smritipraśnottari'*, *'Upanayanaṃ'*, *'Srimad Bhagavadgītā'*, *'Dhātumañjarī'*, *Smritisāra Saṁgraha'*, etc.

An erudite Sanskrit Pandit in traditional line, Pt. Suresh Chandra Bhattacharyya (1898 AD-1988 AD) had done enthusiastic work for the improvement of Sanskrit studies as a kāvya adhyāpaka of Govt. Sanskrit College, Agartala. He composed '*Hindu Dharmaparicaya*' and '*Devabhāṣā Sopānaṃ*'.

A distinguished graduate and poet in Sanskrit Pt. Sudhir Kumar Kāvyaratna (1910-1994 AD) had exhibited enormous skill in composing figurative poems in Sanskrit. Many of his poems are scattered in various papers. Mention may be made to the following poems of Pt. Kāvyaratna to make an estimate of his poems written in an acrostic style: *'Swarūpānanda te namaḥ*,' 'Sarvapalli Radhakrishnan', 'Svādhīnatā Praśasti', 'Aurobindo Praśasti', etc.

Dr. Rabindranath Das Shastri (1937 AD) is a creative writer and he composed several essays and poems in Sanskrit viz, '*Sanskrit Sopānaṃ*', '*Śrī Srī Bholānanda Giri-gauravaṃ*', etc.

Sanskrit Tripura Bharati, a half yearly journal was published in 1971 in Tripura under the able editorship of Dr. Bharat Kumar Roy, a poet of modern Sanskrit.

An erudite Sanskrit scholar and a writer Dr. Sitanath Dey, Professor and Head of the Deptt. of Sanskrit, Tripura University. He obtained his Ph.D. and D.Lit. Degree in Sanskrit and Vedic literature. His fields of specialisation are

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Veda, Kāvya and Darshana. He is devoted to popularise Sanskrit studies among the students. On this basis he has conducted some Sanskrit shiviras in Tripura where young learners are trained up to speak in simple Sanskrit. His prosaic style in Sanskrit is euphonic. Some of his published papers are:

1. 'Yajurvede Bhāratīya Samskriti'
2. 'Āyurvedasya Utsa Atharvaveda'
3. 'Saṁskṛta Vāṅgamaya Praśnottarikā'
4. 'Aupaniṣadaṃ'
5. 'Vede-vijñānacetanā'.
6. 'Saṁskta Vāṅgmaye Vijñāna Cetanā
7. 'Vedegaṇitavijñānaṃ' etc.

His research publication is *'Indian life in the Śukla Yajurveda'.* Prof. Dey has received a number of National and International Awards/Honour such as *'Bhārat Gaurav', 'Vedashrī', 'Vedajña',* D.Lit. from USA, Ramakrishna Sanskrit Award' 99 *from Sarasvati Vikas, Canada* etc. as a recognition for his distinguished and outstanding contribution in Vedic and Sanskrit studies. It may be mentioned here that Dr. Dey is closely associated with Sanskrit organisations such as---

Vishva Sanskrit Pratisthānam and Bharat Sanskrit Parishad as their Secretary of Tripura State for popularisation of Sanskrit among the public. Dr. Dey is conducting Sanskrit conversation classes and Vedic mathematics classes regularly at Sri Aurobindo Bhavan, Agartala. He is also the President of Tripura Rajya Vedavidya Prasarana Samiti and Secy. of Vedic Study Centre, Tripura.

From the foregoing pages of discussion it is evident that the then Maharajas of Tripura used to patronise Sanskrit studies. Stipends and financial assistance were liberally granted to the Sanskrit scholars and students. In many cases rent-free lands were sanctioned in favour of the pandits in the state prior to independence of India. The Govt. of Tripura

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under the rule of Maharajas conducted several Chatuspathis (Sanskrit tools) located in different places in the states. Afer the merger of Tripura with Indian Union about fifteen Sanskrit tools were started by Sanskrit scholars migrated from earstwhile East Pakistan. Majority of them were in receipt of monthly grant-in-aid from Education Directorate. At present, however, the number of Sanskrit tools Chatuspathis is 18 all over the state.

After independence the Tripura Territorial Council took steps to start a bigger Sanskrit Institution at Agartala by amalgamating the urban Chatuspathis which were in existence since the days of the Maharajas. As a result, a Government Sanskrit College came into being. For the last four decades this traditional seat of learning Sanskrit has been functioning at Agartala.

But it is a matter of regret that continuity of the studies of Sanskrit language and literature has been unfavourably interrupted in the state since 1979 when Sanskrit was degraded from its position as optional subject to the additional subject in the syllabus of secondary stage (Class IX-X) by the Tripura Board of Secondary Education.

Since then Sanskrit is being neglected. At present Govt. Sanskrit College, the age old prestigious seat of traditional Sanskrit learning of the state has been evicted by a circular issued by the Director of School Education, Govt. of Tripura from its own centrally located home-stead to a remote corner accommodating with another Institution there. This is an eye openr to the above point. It will not be out of place to mention here that before Sanskrit was declared an Additional subject quite sizeable number of students in Secondary, Higher Secondary, College and Post-graduate level opted for Sanskrit as one of the major subjects. As and when Sanskrit was declared additional not even optional by TBSE, the repercussion is seen by the gradual fall in number of students of Sanskrit in all stages from Secondary to Post-graduate level onwards. Sanskrit Chatuspathis and Sanskrit College

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are suffering a lot due to the scarcity of the number of students.

Sanskrit organisations such as Vishva Sanskrit Pratishthanam in collaboration with Tripura Sanskrit Parishad took initiative for the revival of the position of Sanskrit by organising mass signature campaign, conference, seminar and deputation to the appropriate authority. In response to the deputation, the secretary TBSE in a letter dt. 21-1-92 informed the General Secretary of Vishva Sanskrit Pratishthanam that the legitimate demand for incorporating Sanskrit as a language subject in the Madhyamik (secondary) course of study will be placed before the General Body of the Tripura Board of Secondary Education in no time and sympathetic attention of Board members towards introducing Sanskrit in the Madhyamik (secondary) standard will be drawn. Keeping in view of the spirit of that letter, the Secretary TBSE in his letter No. 10 (29)- TBSE /90 dt. 23/12/92 requested Dr. Sitanath Dey, Head of the Deptt. of Sanskrit, Tripura University to frame a draft syllabus committee and it was resolved unanimously that the subject Sanskrit will be incorporated as one of the third languages in the Secondary (Madhyamik) syllabus so framed and accepted. But, unfortunately, this positive decision is still now kept under the file and no action is taken for what reason not known.

Inspite of such adverse circumstances Sanskrit is being taught and studied in almost all Secondary schools (No. 151), Higher Secondary schools (No. 151), Degree Colleges (No. 13), Tools/Chatuspathis (No. 18), Govt. Sanskrit college (No. 1) and also in the Deptt. of Sanskrit, Tripura University, Agartala.

Sanskrit was introduced in the Post-graduate centre (C.U.P.G. Centre) started functioning in the year 1977. Thereafter, since the inception of Tripura University in the year 1987, three groups of specialisation viz, Kāvya, Veda and Darshana are in vogue. Various research projects are undertaken by the eligible candidates under the supervision of university Sanskrit teachers. The first Ph.D. Degree in

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Sanskrit was conferred to Dr. Dhirendra Debnath in 1995 from Tripura University for his thesis entitled "The Religio-Philosophical aspect of the Mārakaṇḍeya Purāṇa with special reference to the Caṇḍi", accomplished under the supervision of Dr. S.Dey of Tripura University.

Ph.D. Degree in Sanskrit has been awarded by Tripura University till to date on the following topics:

1. *"The religio-philosophical aspect of the Mārakaṇḍeya Purāṇa with special reference to the Caṇḍī"* by Dr. Dhirendra Debnath under the supervision of Dr. S. Dey.
2. *"Social, political and philosophical ideas reflected in Sanskrit dramas of Birendra Kumar Bhattacharjee"* by Dr. Triptimay Chakraborty under the supervision of Dr. K.P. Sinha.
3. "A study of the treatment of seasons in classical Sanskrit literature with special reference to Kalidasa" *by Dr. Debjani Bhattacharjee, under the supervision of Dr. S. Dey.*
4. "Economic aspects in Sanskrit literature—*a study" by Dr. Prabir Kumar Das, under the supervision of Dr. S. Dey.*
5. "Tenth Mandala of the Ṛgveda—A study" *by Dr. Kantilal Chakraborty under the supervision of Dr. S. Dey.*
6. "Philosophy of Bhāskara" *by Santirekha Sinha under the supervision of Dr. K.P. Sinha.*

To generate incentive among students for Sanskrit studies, Sanskrit scholarship examination for students of classes VII & VIII are regularly held in Tripura under the conduction of State Institution of Education. Happy to note that Rashtriya Sanskrit Sansthan, New Delhi declares a number of stipends of Sanskrit of different categories from Secondary to P.G. level and also for Ph.D. candidates. This is,

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undoubtedly, a great incentive towards the regeneration of Sanskrit studies.

There is seen a general appreciation for the studies of Sanskrit in Tripura. It is seen that a good number of Sanskrit lovers from all sections of the society take part with interest and enthusiasm in Sanskrit conversation and Vedic Mathematics classes held regularly at Sri Aurobindo Bhavan, Agartala.

It is a historic event at the advent of a New Millennium and a New Century that for the first time in Tripura a three-day Regional Vedic Sammelan was organised by the Deptt. of Sanskrit, Tripura University under the auspices of Maharshi Sandipani Rashtriya Vedavidya Pratisthanam, Ujjain (Estd. by the Ministry of HRD, Govt. of India) at Agartala. A number of distinguished and eminent scholars from outside Tripura and a sizeable number of traditional Vedic scholars from different parts of the country participated in that august conference held during 10-12, March. 2000. It is noteworthy that a good number of scholars belonging to defferent fields of Sanskrit studies but having keen interest in Vedic and Sanskrit studies attended and took part in the conference with enthusiasm. Each and every Sanskrit lover of the State is delighted to know that for the first time after independence the Government of India has declared the year 1999-2000 as the Sanskrit Year. This significant programme towards the regeneration of Sanskrit has been organised by different Sanskrit organisations of the state in a befitting manner. There is seen among the citizens of Tripura, both tribal and non-tribal, a general appreciation for Sanskrit. Inter-state Gita recitation competition and Sanskrit patriotic song competition are being organised regularly by such organisations as Gita Jayanti Celebration Samiti and Bharat Vikas Parishad respectively in which a sizeable number of students take part with enthusiasm.

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STATE OF SANSKRIT STUDIES IN MADHYA PRADESH

Radhavallabh Tripathi

Madhya Pradesh is situated in the heartland of this vast peninsula. Mahākoshal, Bastar and Chattisgarh, Madhya Bharat and Vindhya Pradesh— these provinces were clubbed with the state of Bhopal to form the state covering largest geographical area in the country in November 1956. Recently this state has again been devided to form a new province i.e., Chattisgarh.

Background

The state of M.P. included cities like, Gwalior, Ujjain, Indore and Raipur where the rulers of princely states in pre-independence era were favourably inclined towards Sanskrit studies and they patronised pundits and poets of Sanskrit and cultivated the pāthashālā system.

After independence, these pāthashālās were subjected to a general negligence. A feeling of helplessness swept over the community of traditional pundits devoted to teaching work. Those who were adept in Karmakāṇḍa and Jyotiṣa and had their *Jajamānī* or clientele survived. Śāstrik studies dwindled into decay. No sustained effort to re-organise the Pāṭhashālā system was made.

Sanskrit Education in Pāthashālās, Schools and Colleges

Between 1901 to 1962 (sixty years), 278 Sanskrit schools and Sanskrit colleges have been functioning in the

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state. Apart from them there were two Āyurvedika colleges and three Jyotiṣa schools. Out of these 117 only survived in 1962, and 161 had come to closure.

There were 129 Sanskrit pāthashālās and Sanskrit colleges with a total no. of 4703 students in the state when it was formed in 1956. Next year only, the number of these institutions came down to 125, but the students enrolment went up to 4822. Most of the schools and colleges of modern education also provided for the teaching of Sanskrit. Sanskrit was introduced as an elective subject in four colleges during 1956-58 at under-graduate level and in one college at Post-graduate level. Also it was included as an elective in 13 newly established colleges during 1957-58. A golden era for Sanskrit studies was ushered in when Kailashnath Katju became the Chief Minister of this state and he made Sanskrit a compulsory subject in all schools of the state upto higher secondary level. This naturally led to the multiplication of facilities for teaching of Sanskrit at collegiate level. Such was Shri Katzu's interest and enthusiasm for Sanskrit that the Govt. of M.P. constituted a Board for Sanskrit Education under the chairmanship of the Chief Minister himself. The Minister of Finance, Minister of Education; eminent scholars like Pt. Vasudev Sharan Agrawal, Dr. Raghubvir, Pt. Surya Narayan Vyas, Dr. Hiralal Jain, Dr. Hariram Mishra and the Vice-chancellors of Universities of Sagar, Ujjain, Jabalpur and Khairagarh were appointed as members of this Board. In the year 1961-62, out of 49 Govt. arts colleges 37 provided for the teaching of Sanskrit.

Sanskrit studies have not prospered in the same ratio during the last four decades. The number of students is stealthily declining. Under the three language formula, Sanskrit is neglected at Higher secondary level. As the result there are fewer students at collegiate level.

The figures as noted above are derived from a research-work submitted at the university of Saugar in 1965 and cover the state of affairs as prevailed in 1962. By the end of the

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seventh decade itself, the number of traditional Sanskrit institutions had come down. The inventory of Sanskrit Institutions in India published in 1972 gives the followed note— "In Madhya Pradesh there are 8 Sanskrit Mahāvidyālayas, 5 Sanskrit Higher Secondary Schools, and 100 Vidyālayas."

There are as many as 12 universities in Madhya Pradesh (including the newly created Chattisgarh). The Universities at Saugar (est. 1946), Ujjain (est. 1956) and Jabalpur have Post-graduate departments for teaching and research in Sanskrit. There is a provision for teaching of Sanskrit in the department of Comparative Languages and Cultures of Bhopal and Indore Universities. Other Universities do not there own teaching departments of Sanskrit, but have affiliated colleges where Sanskrit is taught at UG/PG lavel as an elective subject. Besides, there are Post-graduate Govt. Sanskrit Colleges at Raipur, Gwalior, Indore and Bhopal. APS University at Rewa provides for affiliation and conducts the traditional examinations in Sanskrit in the Pāthashālās and Sanskrit Colleges. Previously these institutions were affiliated to Sampurnanand University, Varanasi.

Rashtriya Sanskrit Sansthan has approved a proposal to open a Sanskrit Vidyapeeth in this state almost 25 years back. The Govt. of Madhya Pradesh had provided the site and the land for the Vidyapeeth at Bhopal. Somehow the propsosal could not materialise till now.

Recently in December 2000, the Chief Minister of Madhya Pradesh made an announcement to constitute the Board of Sanskrit Education.

Committees, Commissions and Academies

The old state of Madhya Bhārat had a language department. It was established in 1950. This department also made some recommendations for the cause of Sanskrit, particularly relating to purchase of Sanskrit periodicals in the libraries. In the 1955, a ten member committee was formed

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to suggest ways and means for promotion of Sanskrit in the state. The committee consisted of stalwarts like V.V. Mirashi, V.M.Apte, S.P.Chaturvedi, Hiralal Jain, S.B.Varnekar and P.D. Agnihotri.

Govt. of Madhya Pradesh constituted an expert committee for Sanskrit studies in the state in 1980. The Secretary of Education was convenor of the committee, and members included Prof. V. Venkatachalam, Prof. Radhavallabh Tripathi and others. Recommendations for making Sanskrit compulsory upto Higher Secondary level and, for openig a Sanskrit University in the state were not carried out.

Gwalior State constituted *Vikrama Dvisahasrābdī Samiti* to celebrate the second millennium of Vikrama Saṁvat. The Samiti sponsored two enormous volumes of *Vikrama* one in Hindi and the other in English. These volumes edited by Rama Shankar Tripathi and Radha Kumud Mukherji respectively, contain valuable articles in 925 and 750 pages by savants like Sampurnanand, Rahul Sankrityayana, Radha Kumud Mukherji, V.S.Agrawal, B.S.Upadhyaya, S.M.Katre, A.S. Altekar, S.K. Belvelkar, P.K.Gode and others. These volumes have been published by Sindhia Oriental Institute which became an active centre of Indological Research under the Directorship of Dr. S.M. Katre.

Sindhia Oriental Institute was established under Gwalior state on 20th October 1931 and functioned for some years under the patronage of the rulers of Gwalior. In 1960, the Institute was handed over to Vikram University. The Institute is equipped with more than 17,000 valuable manuscripts and a rich collection of published books. It has rendered valuable services in the field of indological research during the directorship of Dr. S.M. Katre. Katre brought out the journal of the institute, edited and published a number of manuscripts and initiated the task of preparation of Mss. catalogues. No full time director could be appointed after he left this Institute. Prof. V.Venkatachalam in honorary capacity remained at the

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helm of affairs of the Institute for some years. He tried to complete the cataloguing of Mss. Prācya Niketana Bhopal offered to help the Institute for maintenance of the collection of manuscripts and to open a research centre. As a result Brij Mohan Birla Shodh Kendra was inaugurated on 13th August 1983. Under this research centre, Pt. Rudradev Tripathi edited some of rare Mss. and published them. The centre has become defunct now.

Prācya Niketana Bhopal has been publishing *Prācya Pratibhā*—a research Journal of Indological studies. This Institute is basically devoted to the studies in Ancient Indian History, Archeology and Indian Culture.

Kālidāsa Samāroha, started since 1958 has attained a rare distinction at international level for promotion of Kālidāsa studies and Sanskrit theatre. Kālidāsa Academy came into inception in 1977 at Ujjian. This Academi has published a number of books on Kālidāsa studies and Shāstric traditions. It also publishes a research Journal—*Kālidāsa*.

Madhya Pradesh Sanskrit Academy was established in 1984 by the Govt. of Madhya Pradesh. Dr. Bhaskaracharya Tripathi was appointed as its Secretary. This academy has been very active ever since its inception. Its regular activities include the organisation of Navodita Pratibhā Samāgama—a Youth Festival of young pundits and talented artists in Sanskrit at Sangar, Bhoja Samāroha at Dhar, Rājaśekhara Samāroha at Jabalpur, Vāk-Saṅgoṣṭhī at Ambikapur and Bhavabhūti Samāroha at Gwalior. Academi also started its literary Journal Dūrvā, which has made a mark in the filed of contemporary creative writing in Sanskrit.

Creative Writing

Madhya Pradesh has produced some of the brightest luminaries in the firmament of contemporary Sanskrit literature. It may be mentioned here that a maximum number of litterateurs having been honoured with prestigious Sahitya Akademi Award for creative writing in Sanskrit are at present

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living in this state— Shrinath Hasurkar, Radhavallabh Tripathi, Bachchulal Awasthi and Shrinivas Rath. Shantipriya Satyadas was given Sahitya Akademi Award of Sanskrit Translation of Urdu Aśaārsa. In The first half of twentieth century, Pt. Urvidatta Shastri produced two epic poems *Eḍavarḍavaṁśamahākāvyaṃ* and *Sultānajahāṁvinedakāvyaṃ*. The latter was composed under the patronage of Begum of Bhopal and was completed in 1935. Bhatta Shrinivas Shastri Chakravarthy (1883-1948) worked as Purohita of the Rulers of Gwalior. He composed *Śrīnivāsahasranāmastotra* in 1000 verses (1928). Other writings by Shastri include *Bhagavadviṁśatiḥ*, *Śrīṣoḍaśī*, *Gaṅgāṣṭakaṃ*, *Yamunāṣṭakaṃ*, *Śrīraṅgarājanakṣatramālā*, *Rājavivāhavarṇana*, *Śrīmanmādha-varāvapraśastiḥ* and *Holotsavavinodaḥ*, Shripādashāstri Hasūrkar (1882-) is also one of the prominent writers of this century, and he introduced new genres in modern Sanskrit writing by his biographies in prose. The other veteran author of this century born in Madhya Pradesh belonging to pre-independence era are Sadashiv Sitaram Musalgaonkar, Lokanath Shastri, and Gajanan Karmalkar Shastri.

Pt. Sudhakar Shukla produced a number of epic poems, Khaṇḍakāvyas and Stotras. Ramji Upadhyaya has written three novels and several plays in Sanskrit. Pt. Rudradev Tripathi was a versatille author with rare sense of humour and inclination towards satirical compositions. He experimented with the form of parody.

Pt. Suryanarayan Vyas has acquired a legendary fame for his scholarship and study of astrology. He was born on 11th February, 1902 at Ujjain and spent all his life there. He was awarded Padmabhūṣaṇa in 1958 and D.Litt. *honaris causa* in 1963. He published his stray verses composed in Sanskrit under the caption *Bhavyavibhūtayaḥ* in 1933. Besides he has also composed some stuti-songs.

Pritamlal Nrisinha Kachchi moved from Kachcha to Indore and served as a school teacher from 1911 there. His poems include *Ārādhanāṣṭakaṃ* (102 verses, 1930), Śāntiśata-

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kaṃ (164 verses, 1928), *Unnatiśatakaṃ*, *Brahmacaryaśatakaṃ* and *Bhaktiśatakaṃ*. His *Mātṛbhūmikathā* (in 608 verses, 1932) is an important historical document.

Amongst post-independent authors, Sudhakar Shukla was born at Itawa in U.P., and moved to M.P. for serving as a school teacher. After retirement he settled at Datia. He has authored 7 books in Hindi and nine of original writings in Sanskrit, which include *Gāndhīsaugandhikaṃ* Mahākāvya, *Bhāratīsvayaṃvaraṃ* Mahākāvya, *Svāmicaritacintāmaṇiḥ*, *Devadūtaṃ*, *Āryāsudhākaraṃ* (1500 Āryā-lyrics), *Sūtropaniṣad* (poem on 20- point programme), *Durgādevanaṃ* (Stutikāvya), *Indumatī* (Nāṭikā) and *Kelikalaśaṃ* (Khaṇḍakāvya).

Rudradev Tripathi was born at Mandsaur in Madhya Pradesh on 23.9.1925 at Mandsaur. At the age of 21, he started *Mālavamayūra* Sanskrit literary monthly and zealously persued its publication regularly for 19 years. He has authored around 75 books, out of which 31 are originally in Sanskrit. His major publications in Sanskrit include *Patradūtaṃ*, *Putradūtaṃ*, *Gāyatrīlaharī* (in 108 verses), *Badarīśalaharī*, *Bhairavalaharī*, *Vinodinī*, *Hā-Hā-Hū-Hūḥ*, *Ajantādarśanaṃ* (trans. from Gujrati), *Vajramānavaḥ* (travelogue), *Parikṣaṇapātheyaṃ* (Teachers' training), *Bhāratabhāratī* (trans. from Hindi), *Sokoktilīlāvatī* (collection), *Prāsaṅgikapadyapīyūṣaṃ* (anthology) and *Citrapadyāvalī;* alongwith three collections of original Sanskrit songs- *Preraṇā, Gītigaṅgā and Gītāñjaliḥ;* some Campū kāvyas and Śāstric works. He attempted popular songs in Sanskrit in sequel to Bombay movie songs.

Bachchulal Awasthi was born on 6th August, 1919 in Lakhimpurkheri Dist. in U.P. He moved to Saugar University in M.P. in 1967. He retired from there in 1978 and served in a Project in the department of Philosophy in this University for five years. At present, he works at Kalidasa Academi, Ujjain. He published *Pratāṇinī* an anthology of his poems in 1996 for which he won National Sahitya Akademi Award for poetry. Pratāṇinī is a monumental work and it is an achievement of creative writing in Sanskrit of this century.

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Awasthi has made a rare fusion of tradition and modernity, of classical idioms and refinement of language and new expressions of imaginations and sensibility. His Sanskrit gazals bring out a unequalled understanding of this form of Persian poetry and they also reveal the trauma of our age.

Anyokti is another form which has been invested with new significance and has received new dimensions in Awasthi's poetry.

Dr. Premnarayan Dwivedi was born on 5th June, 1922 at Saugar and was educated on both traditional and modern systems of Sanskrit education. He has been teaching in schools, in a college and the university at Saugar and has settled here after his retirement. He has rendered Bihārīsatasaī of famous Hindi poet Bihārī, which is published. He has also translated the whole of Tulasīdāsa's epic—*Rāmacaritamānasa* along with several poems of Kabīra, Dādū, Rahīma and other saint poets of Hindi into Sanskrit. He has published around 50 original poems in Sanskrit in periodicals.

Dr. Rewaprasad Dwivedi was born in the village Nandner on the banks of Narmadā near Bhopal and was educated at Varanasi. He served as Asstt. Professor in government colleges of Madhya Pradesh for several years and later on joined Benaras Hindu University. After his retirement he lives at Varanasi. A prolific author, he has made immense contributions to Sanskrit literature. Besides his two Mahākāvyas, he has published Revābhadrapīṭhaṃ—a fascinating poem on the river Narmadā; bringing out the echoes of the rural life on the banks of the river, the sheer beauty of its natural surroundings as well as the devotion of the poet. Besides Dwivedi has published some other collections of his stray verses and poems.

Shriniwas Rath was born on 1st November 1933 at Puri in Orissa, and was educated at Morena in Madhya Pradesh and at Varanasi. He has been serving in the department of Sanskrit, Vikram University, Ujjain and lives

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there after his retirement. Rath has exclusively experimented with a Navagīta form very popular in Hindi and his Sanskrit songs have a delightful combination of sound and sense, they also portray the dichotomy and trauma of our age.

Shivsharan Sharma (born 1928) retired as Professor of Sanskrit from M.P. Govt. collegiate service. He has published a collection of his Sanskrit songs entitled Jāgaraṇam (1963) and has continued this form till now. The songs express patriotism and changing socio-political scene. There is urge to adopt different norms and outlook.

Dr. Bhaskaracharya Tripathi was born on 23rd September at Pandar-Jasra near Allahabad and received his higher education at the University of Allahabad. He joined M.P.Govt.'s collegiate service from 1964 and is serving in M.P. till this day. He has published hundreds of his poems in Saṁskṛtapratibhā, Dūrvā, Saṁvit and other Sanskrit periodicals and recently has published two of his collections of poems *Nirjhariṇī* and *Nilimpakāvyam,* besides an original play Snehasauvīram. His *Mṛtkūṭam* is a remarkable poem on the destiny of man.

Dr. Pushpa Dikshit was born on 12th June, 1943 at Jabalpur, and obtained the degrees of M.A. and Ph.D. from the University there. She has been serving in M.P.Govt. Colleges from 1965 and presently lives at Bilaspur. Besides several poems in Sanskrit periodicals, she has published an anthology of her songs in Sanskrit. Her songs reveal mystic feelings combined with romanticism and tenderness. Agniśikhā the anthology of her songs, in accordance with the significance of title, captures the vigorous outburst of emotions and suffering of a woman's heart.

All the song of *Agniśikhā* are imbued with devotion and self-dedication alongwith the tender feelings of a woman's heart. They express the pangs of separation, the trauma and suffering and the experience of love here has been raised to the level of mysticism and divine.

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Shri Shantipriya Satyadas is a school-teacher in Grassim, Birlagram (Nagda) near Ujjain. He has established himself mainly as a translator of lyric poetry from other languages into Sanskrit. His *Aśārarasadharaḥ* was selected for Sahitya Akademi Award for translation. It comprises renderings of 334 Aśāras (couplet in Urdu) in the same metre. Satyadas also composed some original gazals in Sanskrit. The name of Dr. Harihar Trivedi may also be mentioned amongst the authors who have devoted themselves to translation of lyric poetry from other languages. In collaboration with Shri L.O. Joshi, Trivedi has brought *Āṅglaromāñcam* translations from romantic poetry of Keats, Shelley and other English poets.

The present author has published four anthologies of his poetic writings in Sanskrit *Sandhānaú, Laharīdaśakam*, and *Gītadhīvaram* and *Samplavaḥ*. He won the National Sahitya Akademi award for the first, and Kālidāsa Puraskāra from Uttar Pradesh Sanskrit Academi for the second one and Kālidāsa Alaṅkaraṇa of Madhya Pradesh Sanskrit Academi for the third anthology.

Dr. Vindhyeshwari Prasad Mishra was born in village Pahara of Chhatarpur distt. in Madhya Pradesh, and received his higher education at Benaras Hindu University. He has been teaching at Saugar and presently at Vikram University of Ujjain. He has published two collections of his poems and songs--- *Sārasvatasamunmeṣaḥ* and *Gītavallarī*. Besides some hundreds of poems published in periodicals. He is a talented and versatile author. He has also experimented in the metres like Dohā, Ghanākṣarī, Kavitta etc. which have been prevalent in medieval Hindi poetry. His compositions attract for the obliquity of expressions, beauty of langauge and diction. Kamtaprasad Tripathi is Reader at Indira Kala Sangit Vishvavidyalaya, Khairagarh. He has recently published two collections of his Sanskrit poems.

All of these authors have published the anthologies of their poems in book form, besides contributing to the periodicals Prabhakarnarayan Kawthekar (Indore), Prabhu-

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dayalu Agnihotri (Bhopal), Bhagwatilal Rajpurohit (Ujjain), Ila Ghosh (Jabalpur), Rahasvihari Dwivedi (Jabalpur), Kedar Narayan Joshi (Ujjain), Rajaram Tripathi (Bilaspur), Balkrishna Sharma (Gwalior), Dharmendra Kumar (Sagar), Bhagwandas Shastri (Rewa), Sitaram Dwivedi (Chhatarpur) and some others have made their debut through some of the Sanskrit magazines. More than three generations of poets at present are active on the scene.

Śāstrik Studies

Shripāda Shāstri Hasūrkar was not only a great traditional pundit, he established a landmark by his *Dāvadaśadarśanasopānāvaliḥ* which is a *Saṅgrahagrantha* like Sarvadarśanasaṅgaraha. Sadashiv Sitaram Musalgaonkar, born in 1886 at Lashkar (Gwalior) composed several Śāstrik works like *Vedāntavijñānaṃ*, *Sudhārakaśaṅkā Samādhānaṃ*, *Svakṛtadharmaśāstrīyavyavasthāsaṅgrahaḥ* and *Sabhrātṛka-nyāyāḥ Paitṛkarikthe Dhikāroṣasti Na Vā?* Prabhudayalu Agnihotri wrote a treatise on modern psychology—*Abhinava-manovijñānaṃ*. Narayan Datta Tripathi had been working as a teacher of Āyurveda in Maharaja Holkar Sanskrit College at Indore. He wrote a work on Kāmaśāstra entitled *Pañcasā-yakaṃ*: and two works on Vedānta named *Mumukṣ usarvasvasārasangrahaḥ* and *Svarūpaprakāśaḥ* along with one work on Mantraśāstra called *Cidambararahasyaṃ*. Virupāksha Swami came from Dharwad. He had also been serving at Indore Sanskrit College. After his retirement from there as the Principal of this prestigious institute, he came to live at Ujjain around 1957. He wrote several Śāstrik works like *Śāstrabodhaḥ* and *Liṅgāṅgidharmaprakāśaḥ*. Pannalal Jain has extensively dealt with various aspects of Jain Philosophy and Dharma in his works like *Dharmakusumodyānaṃ*, *Ratnatrayī Aśokarohiṇīvratodyāpanaṃ*, *Trailokyatilakavra-todyāpanaṃ*. *Ratnatrayī* is a voluminous work in 2000 verses.

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Sanskrit Journals/Research Journals and Publications

Sanskrit Department of Saugar University (renamed as Dr. Harisingh Gour University) has been publishing Sāgarikā, quarterly research Journal in Sanskrit for the past 35 years. The journal has acquired rare distinction at international level. The department has also published around 50 learned works of text books in Sanskrit or Hindi on topics related to Sanskrit studies. *Mālavamayūra* edited by Rudradeva Tripathi has been referred above. *Ṛtambharā* came into inception from Jabalpur under the editorship of Dr. Krishnakant Chaturvedi. But only one number could be brought out. *Medhā* the bilingual, annual research bulletin of Govt. Sanskrit College, Raipur was published for a few decades, but for past few years it became irregular and has now stopped. *Nāṭyaṃ* in Hindi is being published by Natya Parishad of Sanskrit Department of Saugar for past 12 years. 45 numbers have been brought out. It is devoted to Sanskrit drama and traditional theatre. Dūrvā, the quarterly literary organ of M.P. Sanskrit Academy has made remarkable achievements by promoting creative writing in Sanskrit for the past twelve years. Its special numbers on world poetry (translated in Sanskrit) world short stories, Sanskrit Gazals, children's literature bring out innovations and new horizons of Sanskrit creativity.

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STATUS OF SANSKRIT STUDIES IN ORISSA

Prof. Harekrishna Satapathy

1. Background

Orissa has beautiful physical surroundings with the Bay of Bengal on one side and wide range of hills on the other. It has evolved a unique pattern of Indian culture which could attract several saints and savants from various parts of the country belonging to different religious communities and philosophical streams because of its composite and mysterious cult of Lord Jagannath. The state has also preserved many of the ancient customs and traditions and making adaptions to other customs in its own characteristic ways. This holy land of Lord Jagannath has contributed a lot to the field of Sanskrit language and literature in different periods even under the adverse circumstances.

2. Cultural Heritage of Orissa and Sanskrit

Orissa occupies a significant position in the map of India for various reasons. It is a state having its remarkable historical background, highly appreciable cultural heritage and worth-mentioning spiritual tradition. Massive construction of temples and worship of different deities have, no doubt, injected a faith of spiritualism among the people of this land which had, mainly, generated an atmosphere of learning Sanskrit, a language dedicated to deities and divinities. It is still a subject of further research as to the period from which Sanskrit literature originated in Orissa. After discovery of

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Paippalād recension of the *Atharvaveda* for the first time from a remote area of Mayurbhanja District of Orissa, it is now surmised that the origin of Sanskrit literature in the state dates back the Vedic period. Most of the scholars and historians are almost unanimous on the fact that the origin of Sanskrit culture in Orissa was 4th century A.D. prior to which a lot of inscriptions such as Rock Edicts and the two special Kalingan Edicts of Ashok at Dhauli near Bhubaneswar and at Junagada on the bank of Rishikulya river in the Ganjam Districts; the famous Hathigumpha inscription on the Udayagiri hill of Khāravela, the emperor of Kalinga and the Bhadrakāli Temple Stone Inscription were written in languages more akin to Sanskrit. Thus, this language which was brought to this part of the country and which further subscribed a lot to create a rich culture and literature in Sanskrit from the very Vedic period has passed through vicissitudes of time which can be chronologically divided into four broad periods;

i) Early period (up to 1100 A.D.)

ii) Mediaeval period (Gaṅgā and Gajapati Kings of Orissa during whose reign Sanskrit had reached its pinnacle of glory from 1100 A.D. to 1538 A.D.)

iii) The period of decadence (from 1568 to 1947 A.D. during which the Muslims, the Marhathas and the Britishers ruled Orissa)

iv) The period of revival which continues till now.

3. Golden Era of Sanskrit Literature in Orissa

Orissa has given rise to a number of scholars, poets and poeticians in the field of Sanskrit literature among whom the names of Murari Mishra, the author of *Anargha Rāghavaṃ*, Krishna Mishra, the author of *Prabodhacandrodayaṃ*, Kavirāja Jayadev, the author of *Gītagovindaṃ*, Viśvanātha Kavirāja, the author of *Sāhitya Darpaṇaḥ*, Kavidindima Jivadeva Acharya, the author of *Bhakti Bhāgavata Mahākāvyaṃ*, Raya Ramananda Patnaik, the author of *Jagannātha-*

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vallabhanātakam, Narasimha Vajpayee and Sambhukara Vajpayee both are the authors of Smṛti literatures etc. deserve special mention. The unique contribution of all these scholars of high order have enriched almost all the branches of Sanskrit learning and literature i.e. Grammar, Veda, Philosophy, Mythology, Dharmaśāstra, Music, Astronomy, Astrology and so on. Particularly, the period of the rule of the Sūryavaṁśī Gajapati Kings in Orissa was a golden era of Sanskrit literature and Orissan culture. Orissa reached the zenith of its glory during the said period, because of the effective and efficient administration of Gajapati Kings and their contribution to the field of literature in general and Sanskrit in particular.

Sūryavaṁśī Gajapati Kings ruled Orissa only for one hundred and five years (105 years) i.e. 1435 AD-1540 A.D. During the rule of this short lived dynasty, the history of Sanskrit literature, particularly in Orissa, reached the height of its glory. Not only the Kings of this period authored a lot of scriptures relating to almost all the branches of Sanskrit literature, but also several numbers of poets and scholars of Sanskrit were allowed to flourish under the direct patronage of this dynasty. Mention of these scholars like Kavidindima Jivadeva Acharya, Kavichandra Ray Divakar Mishra, Kavindra Markandeya Mishra and Ramananda Patnaik may be made.

Gajapati Kapilendra Dev, who continued to rule Orissa from 1435-1466 A.D. was the first King of the solar dynasty. He is known as Kapileśvara Deva in most of the inscriptions and other epigraphic records. As a warrior he displayed an uncommon energy and vigour of action for an extensive conquest to South India. His dominion extended for some time from Hughli in the North to the Kaveri in the South. Apart from this, this ambitious warrior of the history of Orissa devoted a lot of time to the promotion and propagation of Sanskrit literature. He has authored a drama named *Paraśurāmavijayam*, which provides a lot of materials for the reconstruction of the history of this period. The drama is so named because like the great hero Paraśurāma of ancient

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time, Gajapati Kapilendra Dev exhibited his uncommon vigour by conquering all the chiefs he fought with. So he was just like the incarnation for the King of Paraśurāma. As per some epigraphic records, Gajapati Kapilendra Dev achieved all the important titles such as *Gajapatigaudeśvaranavakotikarnāta-Kalevargeswara*, because of his unique contribution.

Then came Gajapati Purusottam Dev, son of Gajapati Kapilendra Dev, who ruled over the state from 1466 A.D. to 1479 A.D. He was not only a great conqueror like his father, but also a scholar of repute in the field of Sanskrit literature. Regarding his academic excellence, a contemporary poet *Kavidindim Jivadeva Acharya* eulogised him in his work. The authorship of the works like *Mukticintāmaṇi, Gopālārcanapaddhatiḥ, Nāmālika, Dasagrīvavadha Mahākāvyaṃ, Abhinavagītagobindaṃ, Jānakāpramoda, Abhinava-veṇīsaṁhāraṃ* is attributed to Gajapati Purusottam Deva.

Then appeared the King Gajapati Prataprudra Deva, who was a highly cultured administrator and a great scholar as well as patron of Sanskrit literature. He ruled Orissa for a period of nearly sixty years i.e. from 1479 AD to 1540 A.D. The authorship of the following works is ascribed to him. They are—*i) Saraswatīvilāsaḥ, ii) Pratīpamārtaṇḍaḥ, iii) Nirṇaya Saṁgrahaḥ, iv) Kautukacintāmaṇiḥ.*

The first two works are related to Smṛti literature whereas the third one is yet to be traced out. The fourth one is a very interesting work which deals with *Citrabandha, Prahelikā* and *Indrajāla*. In addition to these works of the Gajapati Kings, many other works in Sanskrit have been composed by several reputed scholars and poets under the patronisation of this period which can be called as golden era of Sanskrit literature.

4. Factors Responsible for Decline of Sanskirt in Orissa

After the golden period, an era of decadence started in the history of Sanskrit literature in Orissa. The growth and

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development of this antique language was seriously interrupted because of various reasons which can be classified as follows.

4.1 Invasion of Foreign Powers

The only rising and setting sun of Cālukya dynasty, the last Hindu Gajapati King of Orissa, Mukunda Dev, a patron of art and literature, a builder of several monuments and lover of both war and peace had to lose his empire to the Muslims who tactfully attacked Orissa in 1568 A.D. Orissa lost her independence and witnessed a chaotic and catastrophic situation in the field of her art, architecture, language, literature, culture and religion. Puri, the great cultural centre and an inspiring almamater of Sanskrit loving persons was invaded and devastated and many reputed families of this religious centre migrated to different unknown parts of Orissa rather for their own survival. This subsequently caused the decline of Sanskrit language and literature in the state.

4.2 Want of Patronage

After the reign of Mukunda Dev, neither the Sanskrit poets nor language could be patronised and consequently the situation acted as one of the visible stumbling blocks for the uninterrupted growth of Sanskrit literature in the state. Though the patronage of the semi-independent Hindu cheiftains was in force after the reign of Gajapati Kings, still the same was not so sufficient nor spontaneous as was prior to 1568 A.D.

4.3 Revival of Oriya Literature

Apart from the Muslim occupation of North Orissa and frequent Mohammedan expeditions against Puri region, the culture of Sanskrit steadily and slowly began to pass through an adverse situation due to the tremendous revival of Oriya literature made by the five great saints popularly called *"Pañcasakhā"*, namely Balram Dasa, Jagannath Dasa,

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Achyutananda Dasa, Yosovanta Dasa and Ananta Dasa. They also made Puri as their centre of activities. The constant efforts made by those five celebrated Oriya poets of the state gradually interrupted and paralyzed the advancement of Sanskrit language and literature.

4.4 Degradation of Moral Values

The loss of political prestige of Orissa, which was caused by the invasion of foreign powers gradually gave rise to the damage of its cultural sanctity which was further disfigured by Kālāpahāra, a horrible destroyer of several Hindu monuments of Orissa. On the other hand, the internal trend of the literature especially of Oriya language, started to be influenced by the amorous thoughts of the poets. Improper interpretation of Kavi Samrat Upendra Bhanja, Dinakrishna and all other reputed Oriya poets contributed a lot in this regard resulting in the gradual degradation of human moral values for the society. Anyway, the degradation of moral values in the society was one of the factors responsible for putting the Sanskrit into an adverse atmosphere since morality happens to be an underlying theme of Sanskrit literature.

4.5 Urbanisation and Modernisation

With the advancement of knowledge and human thinking particularly in the field of science and technology and revival of renaissance, the way of life in Orissa had to be shaped accordingly. The people, leaving their own traditional way of livelihood, tried to adopt some luxurious avenues for their living by taking recourse to some scientific inventions. With the urbanization and modernization of the society, the cost of living of the people began to multiply in its several aspects and more attention was focussed for their own survival as a result of which little was left to make some efforts for reviving the old traditional values incorporated in Sanskrit.

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5. Prevalent Position : An Overview

After receiving a serious setback during the period of foreign rule in Orissa, Sanskrit learning started to be revived particularly from the beginning of 20th century in Orissa in the various ways and this process of revival has been extremely slow and steady because of advancement of science and technology. Several creative writers, having plunged themselves to the freedom movement, composed patriotic poems in Sanskrit and made serious efforts to give a fitting reply to the disdainful attitude of the Britishers those who had underestimated the movement for regional language and could not allow the fullest revival of Sanskrit in Orissa and the system of Sanskrit learning in the state. In the name of modern educational system designed by Macaulay, the foreigners tried to replace the centres of traditional Sanskrit learning by High Schools as a result of which the traditional Sanskrit institutions got seriously neglected. Thanks to the response of the true educationists and elite mass of the state. In spite of all odds, Sanskrit has been occupying a commendable position in educational curriculum designed from time to time for various levels of teaching.

6. Sanskrit as Taught in General Institutions

In Orissa, Sanskrit is taught in different institutions mainly in two streams i.e. general and traditional. General institutions, where Sanskrit is taught as one of the subjects either as a compulsory or an alternative subject/language include High Schools, general Colleges for +2 and +3 Arts, Universities. It is not out of place to mention that most of these general institutions have come into being after Independence. A few Colleges and High Schools were set up in the last part of the nineteenth century where Sanskrit was also introduced as one of the subjects in the curriculum.

6.1 Sanskrit in Secondary Level

The total number of High Schools in Orissa will be

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about eight thousand which impart teaching for classes VIII, IX and X. In the year 2000, nearly 4.00 lakhs of students got enrolled in class VIII and 3.20 lakhs of students appeared at the H.S.C. Examination out of which 2.50 lakhs students offered Sanskrit as third language. The syllabus of HSC examination has been designed in the light of the recommendations made by NCERT, SCERT, Govt. of India and other Committees and Commissions from time to time and an analysis of growth and development of the curriculum will indicate the position of Sanskrit in Secondary level.

Eminent educational planners have made sincere efforts from time to time to restructure and design the educational curriculum for the students of Secondary level of Orissa and after a lot of discussions and deliberations, a specific curriculum has been brought in to force, which also needs further analysis keeping in view the fast changes in the society and need of the hour. The purpose of the curriculum, as opined by the educationists, should be more pragmatic than theoretical and the same should have a definite approach to address to the hydraheaded problems of the society. The system, which is not capable of infusing a tendency in the tender minds of the students to be self confident enough to face the challenges of the life does not worth the name.

Sanskrit, the mother of all Indian languages and the most effective vehicle of our great Indian culture and hoary tradition, had been occupying an important place in the curriculum of the Secondary level. But the process of rapid industrialisation and progress in science and technology has made the educational planners to think in making the curriculum more vocation oriented. Therefore efforts have been made to give much emphasis on science and mathematics in the syllabus. Since adequate thinking has not been made in terms of ethical values to be incorporated in the syllabi, proper attention towards the teaching of Sanskrit has not been paid. Even some times the authorities in charge of Secondary Education have deliberately tried to drop the

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subject/language from the syllabus; but the timely intervention of the conscious public and well-wishers of the subject has neutralized this move. Such a case took place in the year 1989, when some authorities in charge of Secondary Education in national level wanted to exclude Sanskrit from the concerned syllabus on the ground that it was against secularism of the country and it did not practically help the nation to march forward in its path of progress in the field of science and technology. This type of anti-Sanskrit stand of the authorities generated a sense of resentment in public as a result of which a lot of writ petitions were filed before the Hon'ble apex court of the country. While adjudicating upon the question relating to the place of Sanskrit in the curriculum of the Secondary Education and its relations with secular structure of our nation, Hon'ble Justice Kuldip Singh and Hon'ble Justice B.L. Hansiaria, in their judgement dated 4th October 1994, observed as follows :

"Being called upon to decide whether Sanskrit is required to be included in the syllabus of the Board as an elective subject so far as teaching in Secondary school is concerned, may we say at the threshold a few words on the importance of Education as such. This point is not required to be laboured by us in view of the Constitution Bench decision of this court in Unikrishnan's case, 1993(1) SSC 645 in which the majority judges well brought home the importance of Education. It would be enough to mention what Mohan, J (as majority judge) stated in that judgement. According to the learned judge, Education is a preparation of living and for life there and hereafter and Education is at once a social and political necessity. It was also observed that victories are gained, peace is preserved, progress is achieved, civilization is built up and history is made, not in the battlefields but in educational institutions which are seed-beeds of culture. Education was, therefore, regarded as enlightenment and one that lends dignity to a man."

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Considering the special importance of Sanskrit to the growth and development of Indian languages and its unique contribution to the cultural unity of the country, facilities for its teaching at the school and University stages should be offered on more liberal basis. Development of new methods of teaching the language would be encouraged, and the possibility explored of including the study of Sanskrit in those courses (Such as modern Indian Philosophy) at the first and second degree stages, where such knowledge is useful. The 1986 policy has to say as below in this regard in para 5.33:

"Research in Indology, the humanities and Social Sciences will revive adequate support. To fulfil the need for the synthesis of knowledge, inter-disciplinary research will be encouraged. Efforts will be made to dive into India's ancient fund of knowledge and to relate it to contemporary reality. This effort will imply the development of facilities for the intensive study of Sanskrit."

It would be of some interest to note that when Sir William Jones, one of the most brilliant men of 18th Century, came to India in 1783 as a judge of the Supreme Court of Judicature at Fort William in Bengal, he got interested to learn Sanskrit and it grew so strong that within six years he not only became the master of language but translated Kālidāsa's *Shānkuntalaṃ*. After about two hundred years it has fallen to the judges of the present Supreme Court to highlight the importance of Sanskrit and to see that it finds its due place in the niche of our national life.

There is no need to dilate on the importance of Sanskrit further in our national ethos in view of what was stated by no less a person than the first Prime Minister of the country, Pandit Jawaharlal Nehru, as below:

"If it was asked what is the greatest treasure which India possesses and what is her finest heritage, I would answer unhesitatingly—it is the Sanskrit language and literature and all that it contains. This is a magnificient inheritance, and so

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long as this endures and influences the life of our people, so long the basic genius of India continue."

Another pertinent question as to whether teaching of Sanskrit is against the philosophy of secularism for which the Indian constitution stands committed, was also dealt with elaborately by the Hon'ble Supreme Court in the said case and the Hon'ble apex court observed that—

"We, therefore, conclude by saying that in view of importance of Sanskrit for nurturing our cultural heritage, because of which even the official education policy has highlighted the need of study of Sanskrit, making of Sanskrit alone as elective subject while not concluding this status to arabic and /or Persian would not in any way qualitative against the basic tenet of secularism in the aforesaid premise. *We direct the Board to include Sanskrit as an elective subject in the syllabus under consideration. Necessary amendment in the syllabus shall be made within a period of three months from today.*"

"In the background of this judgement of the Hon'ble Supreme Court of India, Sanskrit deserves to find an important place in the curriculum of the Secondary Education of the country."

In Orissa, after formulation of National Policy on Education by the Govt. of India in the year 1984, a draft syllabus was designed by the Board of Secondary Education, Orissa keeping the three language formula in view. The policy makers proposed to make Sanskrit as a part of M.I.L. and provided to teach only three languages i.e. 1. M.I.L. (1st language), 2. English (2nd language), 3. Hindi (3rd language). Prior to that, of Sanskrit was being taught as an alternative subject/language to Hindi for one hundred marks. But in the name of National Policy on Education, the planners wanted to completely ignore the identity of Sanskrit and proposed to include the same as a part of M.I.L. for twenty marks only. Thanks to the sharp reaction of the public and

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guardians, who could not tolerate this type of assault on Sanskrit language. Sanskrit symbolises the hoary tradition of India and epitomizes the moral and ethical values of human society. As a result, systematic movements were organised to give a good bye to this draft syllabus, in which Sanskrit was denied its due place. Ultimately the interference of Shri J. Patnaik, the then Chief Minister of Orissa, a learned scholar in Sanskrit and a devotee of Indian culture and tradition, could save the dignity of the ancient Indian language. The syllabus was completely recast and Sanskrit was included as one of the compulsory subjects which continued for some years. The Board of Secondary Education, Orissa has again changed its syllabus and made Sanskrit as an alternative language to Hindi as those of other third languages for one hundred marks and it may be mentioned that nearly 80% of the students are offering Sanskrit as third language.

So far as teaching of Sanskrit is concerned, the lovers of Sanskrit have got many things to say about the present syllabus. Withdrawal of the compulsory status of Sanskrit from the syllabus has degenerated the position of Sanskrit in the Secondary education. It is observed that in certain schools, the students managed to ignore Sanskrit completely by taking other alternative languages mainly Hindi. In such case the students cannot be blamed. It is the teacher who should attract the students to his subject by creating an atmosphere congenial to Sanskrit. It is seen that some teachers are not taking interest in some schools as a result of which the students are not getting attracted towards Sanskrit. This is happening because of want of proper orientation and training of the classical teachers. The Sanskrit teachers are expected to convince the students as well as their guardians regarding the importance and utility of Sanskrit. Moreover, they have to devise a proper methodology to teach the students in a methodical manner.

Meanwhile, a decision has been taken to introduce Sanskrit from class VI. After implementation of this decision,

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a number of Sanskrit teachers will be required to be appointed in the schools so that more number of Sanskrit students will be getting engagement. The only thing required for advancement of Sanskrit in Secondary level of education is the all-out efforts and co-operation of Sanskrit scholars and teachers.

6.2 Sanskrit in Higher Secondary Level

There are three main streams i.e. Arts, Science and Commerce in which teaching is imparted in +2 level in Higher Secondary Schools/Colleges. Sanskrit is taught in Arts stream only. In Orissa there are 895 Arts Colleges imparting teaching of Higher Secondary level out of which Sanskrit is taught in only 414 Colleges. The status of Sanskrit in the syllabus is like those of other elective subjects such as Pol.Sc., Economics, History etc. and it is taught for two hundred marks. There are four districts in Orissa i.e. Malkanagiri, Nabarangpur, Rayagada and Phulbani, where Sanskrit is not taught in Higher Secondary level although +2 Colleges are there. It may be mentioned that in the year 2000, a total number of 26,415 students offered Sanskrit as a subject and appeared at +2 Annual exam-2000 in various districts of Orissa. It is heartening to note that the Academic Committee of the Council, which designs the curriculum for the +2 level or Higher Secondary students, has taken a decision to introduce Sanskrit as one of the mother tongues under the subject M.I.L:, but the said decision is yet to be implemented since the same awaits the approval of the government of Orissa.

6.3 Sanskrit Teaching in Universities

In Orissa there are eight Universities in toto, out of which six are general Universities , one is technical University and the rest one is a Sanskrit University. The technical University is Orissa University of Agriculture and Technology where there is no place of Sanskrit in the curriculum. The six general Universities are :

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1. Utkal University, Bhubaneswar
2. Berhampur University, Berhampur
3. Sambalpur University, Sambalpur
4. Fakir Mohan University, Balasore
5. North Orissa University, Baripada
6. Utkal University of Culture, Bhubaneswar

The only Sanskrit University whi ch promotes mainly the traditional system of Sanskrit learning in the state through Prathamā, Madhyamā, Upaśāstrī, Śāstrī and Ācārya Courses, is named as Shri Jagannath Sanskrit Vishvavidyalaya, which is located at Puri, the holy land of Lord Jagannath.

6.4 Status of Sanskrit Teaching in General Universities

The general Universities frame syllabi for themselves and their affiliated Colleges for +3 (U.G.) and P.G. classes. The following table indicates the status of Sanskrit in various Universities and in their affiliated Colleges both in U.G. and P.G. levels.

Name of University	No. of affiliated Colleges	No. of Colleges where Sanskrit is taught in U.G level	No. of Colleges/ Departments Where Sanskrit is taught in P.G. level
1. Utkal University, BBSR	94	41	02
2. Sambalpur University,	103	30	01
3. Berhampur University, Berhampur	92	04	Nil
4. Fakir Mohan University, Balasore	50	18	Nil
5. North Orissa University, Baripada	64	14	Nil

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6. Utkal University of Culture, Bubaneswar	13	3	Nil

It is observed that Post-graduate teaching facility of general stream is available only in three places of the state. They are Gangadhar Meher College of Sambalpur University, Sailabala Women's College, Cuttack, Utkal University and P.G. Teaching Deptt. of Utkal University, Bhubaneswar. All these Post-graduate Departments of Sanskrit are not sufficient to accommodate all the students those who pass from various Colleges with Sanskrit as Hons. or Pass since the seats in the Post-graduate level are limited.

7. Traditional System of Sanskrit Learning in Orissa

The traditional system of Sanskrit learning relates to five types of courses i.e. Prathamā, Madhyamā, Upaśāstrī, Śāstrī and Ācārya and these courses are presently designed by Shri Jagannath Sanskrit Vishvavidyalaya, Srivihar, Puri in Orissa. Sanskrit learning is preserved through this system from quite a long period. Although there are 155 nos. of Prathamā and Madhyamā Pāthashālās, 35 nos. of Upaśāstrī institutions and 17 nos. of Śāstrī Mahavidyalayas which are getting full support of the Govt. so far as their grant-in-aid is concerned, still in the year 2000, a total number of 752 nos. of Madhyamā, and Prathamā, 181 nos. of Upaśāstrī and 74 nos. of Śāstrī institutions have been permitted by the Govt. of Orissa in its Department of School and Mass Education to present candidates for University Examination. As a result, a good number of students have appeared at various University examinations as follows. It may be noted that there are only three Govt. Sanskrit Colleges in the state of Orissa and they are 1) B.B. Sanskrit College, Bolangir 2) B.N. Sanskrit College, Tukuna, Keonjhar and 3) Govt. Sanskrit College, Baripada.

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Sl.No.	Name of the Examination		No. of Candidates appeared at University Annual Exam.2000
1.	Prathamā	(M.E.)	2469
2.	Madhyamā	(H.S.C.)	22,319
3.	Upaśāstrī	(+2 Arts)	6,555
4.	Śāstrī	(+3 Arts)	1431
5.	Ācārya	(M.A. Sanskrit)	423

7.1 Shri Jagannath Sanskrit Vishvavidyalaya

In order to strengthen the traditional system of Sanskrit institutions, Shri Jagannath Sanskrit Vishvavidyalaya was set up on 7th of July 1981 under Shri Jagannath Sanskrit Vishvavidyalaya Act 1981. At present, the said Act has been repealed and replaced by a common code i.e. Orissa University of Agriculture and Technology. Shri Jagannath Sanskrit Vishvavidyalaya frames syllabi of all the traditional courses beginning from Prathamā to Ācārya and conducts their examinations as per the statutory provisions. It has been decided recently to delink Prathamā and Madhyamā from Shri Jagannath Sanskrit Vishvavidyalaya w.e.f. the academic session 2000-2001 and these two courses will be under the academic control of the Board of Secondary Education, Orissa which will also conduct their examinations from the current academic session. The main purpose of delinking Prathamā and Madhyamā is to enable the Shri Jagannath Sanskrit Vishvavidyalaya to devote more time to streamline higher learning in Sanskrit and to ensure qualitative development of Sanskrit teaching and research by establishing linkage with the centres of excellence in the country and abroad for which the guidance given and efforts made by his Excellency Shri M.M.Rajendran, Hon'ble Chancellor of the University and Governor of Orissa deserve special mention. Just after the Independence of the country when his Holiness Shri Shri

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Jagadguru Bharati Krishna Tirtha was the pontiff of Ādi Śankara's Gobardhana Pith, a proposal was given to the then Chief Minister of Orissa by the Jagadguru to establish a Prācyavidyā University at Puri, the holy land of Lord Jagannath. But the scheme could not be implemented because of lack of political will and partronage. However, in the year 1980, when J.B. Patnaik became the Chief Minister of the state, he, being a scholar of Sanskrit, took a firm resolution to establish a Sanskrit University at Puri and as a result Shri Jagannath Sanskrit Vishvavidyalaya came into being in the year 1981, (7th of July). The co-operation extended by Late Professor P. Pradhan, the first Vice-Chancellor of the Vishvavidyalaya; Professor T.Mishra, the first Registrar of the Vishvavidyalaya; Late Professor M.K. Rout, the then V.C. of Utkal University, Professor Jayamanta Mishra, the then Vice-Chancellor of K.S.D. Sanskrit University, Bihar; and Professor R.K. Sharma, the then Director, Rastriya Sanskrit Sansthan, New Delhi, in respect of establishment of Shri Jagannath Sanskrit University in Orissa will be remembered with all regards to those scholars of repute. The aims and objectives for which this Vishvavidyalaya has been established are as follows:

a) making provision for giving instruction in such branches of learning as it deems fit;

b) promoting original research;

c) admitting institutions to its privileges;

d) examining students granting or conferring certificates, diplomas, or degrees and other academic distinctions to or on such person who fulfil the conditions as specified in the regulations;

e) inspecting the institutions and supervising all matters of education and discipline therein;

f) controlling the residence and discipline of the students of the Vishvavidyalaya and promoting their physical, mental and moral welfare.

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Needless to mention that Shri Jagannath Sanskrit Vishvavidyalaya has been striving seriously since last two decades to achieve this goal and in certain areas, the attainments of the Vishvavidyalaya are commendable. Now this University imparts teaching in seven disciplines i.e. Veda, Vyākaraṇa, Dharmaśāstra, Nyāya, Sarvadarshana, Vedānta and Sāhitya in Ācārya and Viśiṣṭhācārya (M.Phil.) courses.

7.2. Shri Sadasiva Kendriya Sanskrit Vidyapeetham

Establishment of Shri Sadasiva Kendriya Sanskrit Vidyapeetham at Puri is considered as another landmark in the process of promotion of traditional Sanskrit learning which imparts teaching beginning from Prathamā to Ācārya courses to quite a sizeable number of students. This Vidyapeeth is governed by Rashtriya Sanskrit Sansthan, New Delhi and the examinations of this institution are conducted by the Sansthan. The Vidyapeeth in its present form came into being only in the year 1971 prior to which the institution was a leading Sanskrit College under the administrative control of the Govt. of Orissa. A number of traditional scholars have been produced by this institution so far, those who have made outstanding contribution to the field of knowledge.

7.3. Orissa Sankrit Learning and Culture

Prior to the establishment of Shri Jagannath Sanskrit Vishvavidyalaya, all the traditional Pāthashālās and Colleges were under the academic control of Orissa Sanskrit learning and Culture, a Govt. organization established at Puri under the provisions of an executive order issued by the State Government after separation of Orissa from Bengal and Bihar. All the traditional examinations along with courses of studies beginning from Prathamā to Ācārya were being conducted by this Organization. Although this institution is still in existence after the establishment of the Vishvavidyalaya, that looks after the examinations, the area of functioning of Orissa Sanskrit learning and culture has been drastically minimised.

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7.4. Vedapāthashālās in Orissa

There are ten (10) Vedapāthashālās in Orissa out of which 5 (five) institutions are financed by Maharshi Sandipani Rashtriya Vedavidya Pratisthanam, Ujjain. Two(2) are managed and financed by Local Committees, 01 (One) is financed by Rashtriya Sanskrit Sansthan, New Delhi and the rest two are managed by Veda Pracharini Parishad, Puri. The students attached to these Pāthashālās are getting training regarding recitation, interpretation and skill of promotion of the Vedas in a traditional Gurukula manner. The total numbers of *Vedapāthins* in these Vedapāthashālās will be 146.

8. NGOs for Sanskrit in Orissa

It is the public response for which a number of Non-Government Organizations have been founded to promote and popularise Sanskrit language and literature in the state. Almost all these organisations have come into existence in the last part of the 20th century and are doing commendable work with a sense of commitment to the cause of Sanskrit. Some of these organisations are also devoted to research on various branches of Sanskrit learning and bringing out Research Journals from time to time. The important organisations are as follows:

1) Orissa Sanskrit Academy, BBSR
2) Lokabhāṣā Pracāra Samiti, Puri
3) Institute of Orissan Culture, Vivekananda Marg, BBSR
4) Amṛtavāṇī Sevā Pratiṣṭhānaṃ, Balasore
5) Nikhilotkal Sanskrit Mohāmaṇḍala
6) Sanskrit Prasāra Samiti, Cuttack
7) Utkal Sanskrit Research Society, Puri
8) Sanskrita Sanskruti Pratisthānaṃ, BBSR
9) State level Branch of Vishvasanskrita Pratiṣṭhānaṃ, Baripada

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10) SARASVATI, Bhadrak (Sanskrit Academy of Research for Advanced Society Through Vedic and Allied Tradition of India)

11) Kedārnāth Gaveṣaṇā Pratiṣthana, BBSR

12) Orissa Sāhitya Academy, BBSR (Govt. sponsored Organisation)

Both Lokbhāṣā Pracāra Samiti under the active guidance of Dr. Sadananda Dixit and Amṛta Vāṇi Sevā Pratiṣthānaṃ under the dynamic leadership of Dr. Kumar Chandra Mishra have been organising ten days long Sanskrit learning camps in various places of the state, particulary in the Educational institutions from time to time to train and educate the learners about the skills of spoken Sanskrit, and it has been observed that the scheme has been extremely successful. The learners who attend the camps get rudimentary knowledge in Sanskrit and can speak in Sanskrit within ten days. It is heartening to note that Amṛtavāṇī Sevā Pratiṣthānaṃ has adopted a village, Ambapuja by name ten kilometers away from Balasore for converting the same to a Sanskrit village and at present nearly 60% of the inhabitants of this village are able to speak in Sanskrit. Orissa Sanskrit Akademy under the supervision of Dr. P.C.Mishra and Institute of Orissan Culture under the scholarly leadership of Professor K.C. Mishra have organised a number of seminars and symposia and have brought out the proceedings which are very useful from the research point of view. No doubt the academic activities and the publications of these frontier organisations of the state will go a long way in promoting and propagating Sanskrit teaching and research in Orissa and outside the state.

9. Research Activities in Sanskrit

So many scholars and institutions in Orissa are engaged in research on various aspects of Sanskrit and the outcome is quite encouraging. The valuable publications of Orissan scholars, serious guidance of the teachers and scholars as

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supervisors to the candidates in respect of their prosecution of research for various doctoral degrees and organisation of national and international seminars and symposia from time to time speak volumes with regard to the research activities being undertaken in Orissa. Apart from their own publications and research works of high order, the following scholars have produced a number of doctoral degree holders as mentioned against their names on various branches of Sanskrit learning of which some important works have already been published. The list is given hereunder University-wise:

9.1. Utkal University

1. Late Prof. P. Pradhan (03); 2. Prof. A.C. Swain (05); 3. Late Prof. K.C. Acharya (11); 4. Prof. A.C. Sarangi (06); 5. Dr. U.N. Dhal (05); 6. Dr. P.K. Mishra (05); 7. Dr. R.N. Panda (02); 8. Dr. G.K. Das (03); 9. Shri G.N. Mohapatra (03); 10. Dr. Bhagawan Panda (02); 11. Dr. R.M. Dash (02); 12. Dr. P.C. Dash (01); 13. Dr. S. Jena (01); 14. Dr. S.S. Mohanty (01); 15. Dr. Kamal Lochan Kar (01).

9.2. Shri Jagannath Sanskrit Vishvavidyalaya

1. Prof. H.K. Satapathy (08); 2. Prof. K.C. Dash (07); 3. Prof. K.C. Mohapatra (08); 4. Prof. K.C. Padhy (10); 5. Prof. N.K. Pati (05); 6. Dr. B.K. Swain (09); 7. Dr. J.K. Mishra (10); 8. Dr. G.C. Kar (10); 9. Dr. A.C. Dhal (03); 10. Dr. B.K. Nayak (02); 11. Dr. P.C. Mishra (02); 12. Dr. T.P. Sharma (01); 13. Dr. M.C. Panda (01); 14. Dr. P.M. Patnaik (03); 15. Dr. P.K. Nanda (01); 16. Dr. K.Mishra (02); 17. Dr. P.R. Mohapatra (01); 18. Dr. R.C. Panda (02); 19. Dr. P. Benarjee (02); 20. Dr. Sarada Samantaray (01); 21. Dr. Kshirod Ch. Dash (01).

9.3. Sambalpur University, Sambalpur

1. Dr. Dinabandhu Kar (03); 2. Dr. A.C. Sukla (02):

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9.4. Sri Sadashiva Kendriya Sanskrit Vidyapeetham, Puri

(Degrees have been awarded by Rashtriya Sanskrit Sansthan, New Delhi.)

1. Late Pandit Kulamani Mishra (02); 2. Late Miss Ketaki Nayak (06); 3. Late Pandit B.P. Tripathy (05); 4. Late Prof. L.K. Satapathy (06); 5. Late Pandit S. Das (02); 6. Prof. Harihar Jha (15); 7. Prof. V.P. Himansu (12); 8. Prof. K.C. Mohaptra (22); 9. Dr. Khageswar Mishra (15); 10. Dr. A.K.Nanda (15); 11. Dr. F.M.Panda (02); 12. R.T. Mishra (01); 13. Dr. S.N. Pathak (01); 14. Prof. R.K. Pandey (01); 15. Dr. G. Ganganna (02); 16. Dr. C.A. Prasad Rao (01); 17. Pandit T. Mishra (01)

10. Publication of Research Journals

The following research journals on Sanskrit and allied subjects have been published from Orissa in different periods.

10.1. The Orissa Historical Research Journal

It is quaterly Journal in English and is being published on behalf of Orissa State Museum, BBSR since 1954. Several papers relating to Sanskrit literature by scholars of repute have been published in the Journal. Besides, Papers relating to Sanskrit based subjects like ancient Indian and Orissan History, Religious Cults, Anthropology, Archeology, Art, Architecture and Epigraphy have also found place in this Journal.

10.2. Jagannath Jyotiḥ

It is a standard Research Journal scheduled to be published in every six months on behalf of Shri Jagannath Sanskrit Vishvavidyalaya, Srivihar, Puri. So far, five volumes of this Journal have been published. Papers either in English or Sanskrit or Hindi are published in the Journal and almost all the papers are related to Sanskrit literature. A few papers on Jagannath cult have also been published in this Journal.

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10.3. Vāṇījyotiḥ

This is an annual Journal, published on behalf of the P.G. Department of Sanskrit, Utkal University, BBSR.

10.4. Lokaprajñā

This is also an annual Journal published on behalf of SARASVATI, (Sanskrit Academy of Research for Advanced Society through Vedic and Allied Tradition of India) Bhadrak. Some special numbers of this Journal have been dedicated to great scholars like Prof. N.S. Ramanuja Tatacharya and Late Pandit Somnatha Dash and others.

10.5. Abhivyaktiḥ

A Research Journal in Sanskrit, being published annually on behalf of the P.G.Department of Sahitya, Shri Jagannath Sanskrit Vishvavidyalaya, Shrivihar Puri.

10.6. Jijñāsā, and 10.7. Vidvatprabhā

These two Journals are also being published from Puri and the Papers relating to Sanskrit śāstras only are published in these Journals.

11. Sanskrit Magazines

So many magazines in Sanskrit have been published from Orissa in different periods and many of them are still in continuity. A list of the Sanskrit magazines is given hereunder.

1. *Amṛtabhāṣā* :— Monthly magazine published from Balasore on behalf of Amṛtavāṇi Sevā Pratiṣthānaṃ, Balasore.
2. *Lokasūshrī* :— Published from Cuttack on behalf of Lokbhasa Prachar Samiti, Puri
3. *Mandākinī* :— Published occasionally on behalf of Lokbhasa Prachar Samiti, Cuttack

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4. *Devabhāṣā* :— Published on behalf of Sanskrit Prasar Samiti, Cuttack.
5. *Digdarshinī* :— Published on behalf of Utkal Sanskrit Research Society, Puri
6. *Utkalodaya* :— Published on behalf of Sanskrit Vikas Samiti, Raurkela
7. *Priyambadā and* 8.:— *Priyavāk* published from Puri
9. *Devajñāna* :— Published from the Department of Dharmaśāstra, SKSV, Puri
10. *Bhāratī* :— Published on behalf of Gurukula Vedavyasa Sanskrit College, Vedavyasa, Rourkela.
11. *Mananaṃ* :— Published on behalf of the P.G. Department of Sarvadarshan, Shri Jagannath Sanskrit Vishvavidyalaya, Shrivihar, Puri
12. *Manoramā* :— Published from Berhampur.

12. Creative Literature/Critical Works in Sanskrit

A lot of original works in Sanskrit have been composed during the later part of the 20th Century and this process of authoring original works and editing standard works critically in Sanskrit is still going on. Besides a number of scholars in Sanskrit have also contributed a lot to the field of literary criticism, linguistic analysis, philosophical interpretation, religious concepts and Orissan tradition. A list of these poets, authors, critics and researchers and compilers engaged in this work at present along with their some important works is mentioned below in alphabetical order (Surname first). (The purpose of the list is to just locate the poets, authors, novelists and critics in the field).

1. Acharya, Sudarshan (Lathanga, Jagatsingpur):— Composed "*Jagannāthastotaraśatakaṃ*", "*Kabitāmālā*".
2. Benarjee, Patitapaban (N.C.College Jaipur) :— Authored "*Utkaleṣu Saṁskṛta Gītikāvyasyadhārā*", Edited—*Vraja Yuvā Vilāsa Mahākāvyaṃ* etc.

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3. Behera, Karuna Sagar :— (V.C. Fakirmohan University, Balasore), Edited "Prācīmāhātmyaṃ"; Bhaktivaibhava - Nāṭakaṃ etc.
4. Biswal, Banamali (G.N.Jha Vidyapeeth, Allahabad) ; Edited The *Samāsaśaktinirṇaya* of Kaunda Bhaṭṭa, The concept of *Upadeśa* in Sanskrit Grammar ; *Sangamenābhirāmā* (anthology of poems) *Niravasvanaḥ, Vyathā* etc.
5. Brahma, Gouri Kumar :— (Rathadanda, BBSR.) Composed twelve Sanskrit *Kāvyas,* authored several works on Sanskrit literature.
6. Dash, Keshab Chandra (Shri Jagannath Sanskrit Vishvavidyalaya, Puri) Poet, Novelist and Researcher. *Praṇaya-Pradīpaṃ, Hṛdayeśvarī, Mahātīrthaṃ,* etc. (Poetry) *Tilottamā, Śītala Tṛṣṇā, Pratipad, Aruṇā, Madhya Yānaṃ, Īṣā, Śaśīrekhā, Om Sāntih......* etc (Novels). Edited "Ancient Indian Base of Socialism". Authored "Research Methodology in Sanskrit, "Logic of Non-Case Relationship'' etc.
7. Dash, Khirod Chandra :— (Shri Jagannath Sanskrit Vishvavidyalaya, Puri) Poet and Researcher, composed *"Tāruṇya Śatakaṃ", Cilikā, Araṇyaśasyaṃ,* etc.
8. Dash, Achyutananda — (Dr. Harising Gaur University, Sagar) Books on linguistics (Edited with Prof. R.B. Tripathy) Indian Traditions of Linguistics etc.
9. Dash, Gopal Krishna :— (Utkal University, Vanivihar, BBSR) : *Nārada* in Mythology; Research Trends in Sanskrit, etc.
10. Dash, Karunakar :— (Baripada, Mayurbhanja), Poet- *Shri Shri Jagannāth Nakṣatramālā; Shri Shri Ākhaṇḍalamaṇistotraṃ* etc.
11. Dash, Prafulla Chandra :— (Ekamra College, BBSR): A Comparative Study of *Pāṇinian* and *Cāndra* Grammar.

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12. Dash, Sarveswar (VIP Road, Puri) — Edited "Candro Kalā Nāṭikā" of Vishvanath Kaviraj.

13. Dash, Ramesh Chandra (L.B.Rashtriya Sanskrit Vidyapeetha, Deemed University New Delhi), Edited- *Kātyāyana Śulva Sūtraṃ etc.*

14. Das, Mamata (City College, Cuttack) : Concept of *Gaṇapati in the Purāṇas.*

15. Dhal, U.N. (Utkal University, BBSR) : Edited "*Prācīmāhātmyaṃ*" etc.

16. Jena, Siddheswar (N.C. Colllege, Jaipur) : *Narasimha Purāṇa:* A Critical study; Textual Co-relation of *Narasimha-Purāṇa* with other Purāṇas and Sanskrit Texts.

17. Kar, Bhubaneswar (Baunasagadia, Nayagarh) : Poetry- *Doṣaśatakaṃ, Jīvan Darśanaṃ* etc.

18. Mishra, Jayakrushna (Shri Jagannath Sanskrit University, Puri-3) : Edited *Kṛtya Kaumudī* etc.

19. Mishra, Khageswar :— (Sri Sadashiva Kendriya Sanskrit Vidyapeeth, Puri) : Edited *Kāla Candrikā* of Sri Dharmapathi.

20. Mishra, Prabodha Kumar :— Poet- *Malyadūtaṃ, Prajñādūtaṃ, Smṛti Dūtaṃ, Sāntidūtaṃ, Rakta Jhankāraṃ, Vande Bhāratam* etc.

21. Mishra, Kamlesh (SJSV, Puri) ; Authored *Nyāyāyanaṃ-Nyāya Darshane Indriya Svarūpa Vimarśaḥ* etc.

22. Mishra, Gopabandhu (M.P. Bag, Arraha, Bihar) : Editing *"Āraṇyakaṃ"* etc.

23. Mishra, Madhusudan (G.M. College, Sambalpur) : Authored A translation of Hindi Grammar.

24. Mishra, Prafulla Kumar (Utkal University, Vanivihar, BBSR) : Sanskrit Poetics, Orissan Contribution; *Citra Kuraṅgī* (Anthology of modern Sanskrit Poems)

25. Mishra, Haramohan (G.M. College, Sambalpur) :

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Edited Vedānta Sāraḥ; "Epistemology of Ācārya Śaṅkara" etc.

26. Mishra, Pramod Chandra (SJSV, Puri-3) : Poetry - *Utkal Gouravaṃ, Śrīmandireśatakaṃ, Candradūtaṃ, Vimalā Laharī,* etc.

27. Mishra, Divyasingha (Orissa High Court, Cuttack) : Authored Children's Literature i.e. *Śiśubodha Geeta. Cāṇakyaḥ, Śiśu Rāmāyaṇaṃ* etc.

28. Mohapatra, Kishore Chandra (SJSV, Puri-3) : Edited *Cayana Pradīpa* of Narasimha Vajpayee; *Dāyabhāga-samīkṣā;* A Brief Dictionary from Oriya to Sanskrit etc.

29. Mohapatra, Gopinatha (Samantarapur, BBSR) :— Authored many books such as "The land of Vishṇu" *"Shri Jagannāth Tattva"* etc. and edited a number of Texts.

30. Mohapatra, Acharya Digambar— (A-399 Koelnagar, Rourkela) : Poet and Philosopher Poetry- *Surendra Carita Mahākāvyaṃ; Suvarṇa Bangaṃ, Mānasa sandeśaṃ, Rangaruciraṃ etc.* Philosophical treatises— *Vedānta Vārtikaṃ, Adwaitvādhaḥ.*

31. Mehera, Harekrishna— (Bhawanipatna)- Poet and Researcher; Poetry-Anthology of Poems in Sanskrit, Authored—*Philosophical Aspects* of *Naiṣadhīya-caritaṃ* etc.

32. Mishra, Braja Sundar— (Kanikapada, East Jaipur) *Sonitasvaksharam* (Poetry).

33. Nanda, Baikuntha Behari — (Punjabi Matha ; West gate, Puri) : Poet; Poetry— *Kīcakabadhaṃ, Madandahanaṃ;* etc. and translated "*Kishore Candrānan Campū* into Sanskrit" etc.

34. Nanda, Bhagirathi — (Puruna Bazar, Bhadrak) Poetry— *"Jagannāth Māhātmyaṃ", Brajendu Vilāsa Campū.*

35. Nanda, Umakanta — (Sutei Badagaon, Champaran,

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Balasore) Poet-*Mahāyātrā Kāvyaṃ, Daravār Kāvyaṃ, Vakulavanaṃ, Tapaswini Mahākāvyaṃ* etc. edited *Paipallād Recension of Atharvaveda.*

36. Nath, Bharat Chandra — (Dhenkanal College, Dhenkanal) *Śrī Durgā Śatakaṃ* (Poetry).

37. Panda, Gangadhar — (Sampurnanda Sanskrit University, Varanasi). Authored—*Dramas* of Kālidāsa (Treatment of Supernatural Elements) Sanskrit Education in Orissa, *Purāṇeṣu Indracaritaṃ.*

38. Panda, Pramodini — (Varanasi) *Vedakālīna Nārīśikṣā; Ṛgvedaprathamamaṇḍalasya Sāyaṇa Venkatamādha-vabhāṣāyayostulanā tmakamadhyayanaṃ.*

39. Panda, Bhagawan — (Kedārnāth Gaveṣaṇā Pratiṣ thānaṃ, BBSR) Edited *Śrīgīta Sītā Vallabha Mahā-kāvyaṃ; Vasantotsava Mahākāvyaṃ; Sulocanā Mādhava Mahākāvyaṃ* etc.

40. Panda, Raghunath — (Utkal University, BBSR) *Rukmiṇī Pariṇaya Mahākāvyaṃ,* a study ; Contribution of Orissa to Sanskrit literature.

41. Panda, Ramesh Chandra — (BHU, Varanasi) Edited - *Śabdārtha Sāramañjarī,* Concept of Śabda, A Study.

42. Patnaik, J.B. — (201, Forest Park, BBSR) Poet, Critic, Historian, Former Chief Minister and a Patron : *Rathotsavaṃ; Sanskrita Bhāṣā; Vedasya Prāsangikatā;* Edited and translated -*Nītiśatakaṃ; Vairāgyaśatakaṃ; Sṛṅgāraśatakaṃ.*

43. Padhy, Kishore Chandra — (Shri Jagannath Sanskrit University, Puri) Authored- *Vyākaraṇa Sodhaprabandha* etc.

44. Praharaj Sadāśiva — (Shri Jagannath University, Puri); Authored—*Bhāratīya Dharmaśāstra Vihitasya Anadhyā-yasya Tulanātmakamadhyayanaṃ.*

45. Pati, Nilakantha — (Shri Jagannath Sanskrit University, Puri); Authored—*A Brief work on Immanual Kant's*

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Critique of Pure Reason; *Darśaneṣu Tattvacatuṣṭhayam*, *Sāmānya Darshanam*, etc.

46. Rath, Narayan — (Gudia Sahi, Puri) Poetry — *Kapotadūtam*, *Nastāvilāsam*, *Tīrthavilāṣam*, *Bhāvanā*, *Abhinavakavitāvaliḥ*, *Avasaravilāsam* etc.

47. Rath, Suryamani — (Puri) *Samasyāpūrtiśatakam*, *Śṛngerī Śatakam* etc.

48. Sarangi, A.C.—(V.C. Shri Jagannath Sanskrit Vishvavidyalaya) Authored—Development of Sanskrit from *Pāṇini to Patañjali;* Verbal Cognition A Neo-Grammatical Approach; Cleanings in the Sanskrit Grammatical Tradition, Glimpses of Indian Culture etc.

49. Sastri, Purnachandra—(Main Road, Baragarh) Poet-*Aparājitā Vadhu Mahākāvyam*.

50. S. Sundar Rajan—(21-V.I.P. Colony, Nayapalli, BBSR) Poet and Researcher—*Hanumat Pañcāśat; Śrī Jagannātha Suprabhātam; Surasmi Kāśmīram, Abhāga Bhāratam; Vadareśatarangiṇī, Śaraṇāgataṣoḍaśī* etc.

51. Satapathy, Harekrishna, (Shri Jagannath Sanskrit Vishvavidyalaya) Poetry—*Kaviśatakam, Gangājalam Dūṣ itam; Śri Candraśekharendra Sarasvatī Śatapuṣ- pamālā; Dharmapadam*; Edited-26 Books. Authored —A Fresh Peep to Sanskrit Literature; Effect of Awarding Punishment etc.

52. Swain, Braja Kishore— (SJSV) Edited—*Nārada Smṛtiḥ, Kālamādhavaḥ, Manusmṛtiḥ, Nīlādrī Mahodayaḥ* etc.

13. Awards and Honours Conferred on Sanskrit Scholars of Orissa

13.1 President's Award (Certificate of Honour) : Late Pandit Kulamani Mishra (Puri), Late Prof. L.K. Satapathy (Puri), Late Pandit Bhagawat Prasad Tripathy (Puri), Late Prof. Prahallad Pradhan (BBSR), Acharya Pandit Digambar Mohapatra (Rourkela).

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13.2 Kendra Sahitya Akademi Award—

Prof. Keshab Chandra Dash and Dr. Kshirod Chandra Dash.

13.3 Ramakrishna Award, Canada;

Dr. Kshirod Chandra Dash.

13.4 Banabhatta Award—Prof. Kesab Chandra Dash (Puri).

13.5 Orissa Sahitya Academi Award—Pandit Prabodha Kumar Mishra (BBSR), Pandit Sudarshan Acharya (Jagatsinghpur), Prof. Harekrishna Satapathy (Puri), Prof. Keshab Chandra Dash (Puri), Dr. Kshirod Chandra Dash (Puri), Pandit Narayan Chandra Rath (Puri), Dr. Gopinath Mohapatra (Puri).

14. Sanskrit Manuscripts in Orissa

Several rare Sanskrit manuscripts relating to Veda, Āyurveda, Art, Architecture, Literature, Grammar, Dharmaśāstra, Jyotiṣa and other subjects have been collected and some of them have been preserved in the Orissa State Museum, (presently named as Jayadev State Museum) BBSR; Dr. Harekrishna Mahatab State Library, BBSR;, Utkal University Library, BBSR and Shri Jagannath Sanskrit Vishvavidyalaya, Puri. Some palm leaf manuscripts are also lying undeciphered in the rural areas under the control of some maths and individuals. The Descriptive Catalogues of manuscripts edited by Late Shri Kedarnath Mahapatra in six volumes and the Catalogues edited by Late Pandit Nilamani Mishra give a detailed picture regarding the manuscripts preserved in Orissa State Museum, BBSR. A few manuscripts have been edited and published by Orissa Sahitya Academy and other allied publishers. The contribution of Orissa to the field of History, Literature and Culture will be proved to be unique provided the rare Sanskrit manuscripts available in various parts of this State are collected and brought to the light of the earth. Efforts made by Padmashree Satyanarayan Rajguru, (Who has got the unique distinction of editing

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Sanskrit Inscriptions in Orissa in Six Volumes) Kedarnath Mohapatra, Professor K.B. Tripathy, Pandit Kulamani Mishra, Pandit Nilamani Mishra, Dr. Bhagawan Panda, Dr. Dukhishyam Patnaik, Dr. Pramila Mishra, Professor Karuna Sagar Behera, Professor G.K. Brahma and Professor K.C. Mishra in connection with collection, preservation, edition and publication of Sanskrit manuscripts in Orissa are remarkable. Still the process is not complete and goal is not achieved.

15. Concluding Remarks

Orissa is the sacred abode of Lord Jagannath and spiritualism is the basic feature of her philosophy for which requirement of Sanskrit has been a sine-qua-non for her people. It has got the distinction in the annals of the history by spreading the message of peace and tranquillity throughout the world after the end of the great historic Kalinga War and it is still propagating the philosophy of co-existence and Universal fraternity through its Jagannath Cult. Orissa does not lag behind in the field of art, architecture, culture, sculpture and literature. The role of Sanskrit in respect of attaining sanguine success in all these areas of cultural significance is well-known and that is perhaps the reason for which Sanskrit is still honoured in Orissa that has been proved to be congenial for promoting Sanskrit learning and culture. Still, miles and miles are there to be traversed and much is left to be accomplished in Orissa for the purposes of determining a commendable place for Sanskrit in the cultural map of the world.

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STATUS OF SANSKRIT STUDIES IN JAMMU & KASHMIR

Dr. Ved Kaumari Ghai

Sanskrit was the link language of India for centuries and has remained the vehicle of learning since times immemorial. The enormous Sanskrit literature which we have in print or in manuscript form is the result of Sanskrit studies in all parts of India from Kashmir in the north to Kanyākumārī in the south. Jammu Kashmir State has been a great center of Sanskrit studies and has produced in quantity as well as quality, a volume of Sanskrit literature which is simply amazing in its width and depth of knowledge. Kashmir has contributed extensively to Sanskrit poetry, poetics, grammar, Āyurveda, history and philosophy. All the six schools of Sanskrit Poetics, namely, Alaṁkāra, Rīti, Rasa, Dhvani, Vakrokti and Aucitya originated and developed in Kashmir. The famous commentary *Kāśikā* on Pāṇini's *Aṣṭādhyāyī* and the commentaries on Patañjali's *Mahābhāṣya* were also composed here. It is believed that the great sage Caraka the writer of Āyurveda hailed from Kashmir and Dṛdhabala who revised Caraka's work was also a Kashmiri. Candra and Kātantra schools of Sanskrit grammar flourished in Kashmir. As regards philosophical studies, Kashmir's contribution in developing Pratyabhijñā system of Śaiva philosophy based on idealistic monism is widely recognized. A huge corpus of philosophical literature written by ancient Ācāryas like Vasugupta, Bhaṭṭa Kallaṭa, Somānanda, Utpaladeva, Abhinavagupta, Kṣemarāja and others is available. Jammu Kashmir has to its credit *Viṣṇudharmottara Purāṇa* an

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encyclopaedic work compiled near Jammu, *Vāsukipurāṇa* of the hilly area of Ḍoḍā and *Bhadravāha* and *Nīlamata Purāṇa* of Kashmir which has a mine of information regarding sacred places, religious rites and festivals and the way of life of the common people of ancient Kashmir. This part of the country has produced stupendous Sanskrit literature in the form of historical poems like *Rājataranginī* of Kalhaṇa, Jonarāja, Śrīvara, Prājya Bhaṭṭa and Śuka, *Pṛthvīrājavijaya* of Jayānaka, *Vikramāṅkadevacarita* of Bilhaṇa and *Rājendra Karṇapūra* of Śambhu. Of court epics of Kashmir mention may be made of *Kapphinābhyudaya* of Śivasvāmin, *Haravijaya* of Ratnākara, *Rāvaṇārajunīya* of Bhīma, *Śrīkanthacarita* of Maṅkha and *Kathākautaka* of Śrīvara. Kashmir was famous for its Sanskrit studies. The Chinese travellers Hien Tsang and Ou Kong visited Kashmir in 631 A.D. and 759 A.D. respectively. Both stayed there for a couple of years to study Buddhism and Sanskrit. Kṣemendra refers to many students who used to come to Kashmir from Bengal and other parts of India for their studies. The high standard of debates and discussions as indicated in *Carakasaṁhitā*, *Padataditaka, Agamadambara* etc. is a testimony in this respect.

With all its rich heritage of Sanskrit in ancient Kashmir, one could expect similar or rather higher status of Sanskrit in Kashmir in present times. There are three universities, namely, University of Kashmir, Hazratabal Srinagar; University of Jammu, Jammu Tawi and Sher-e-Kashmir University of Agriculture, Srinagar. Provision for teaching and research in Sanskrit exists in first two universities only. Out of ten degree colleges of Kashmir University, Sanskrit was taught at four colleges but now with the forced migration of all Kashmiri Pandits to Jammu and other parts of the country, there is no student of Sanskrit at any college in Kashmir. Out of ten degree colleges of Jammu University, Sanskrit is taught at eight colleges. Sanskrit is allowed with art subjects like languages, history, economics, politics, philosophy, music etc. in three year degree course. Sanskrit

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is not allowed in Science stream, Commerce stream and Home Science stream as is done in many other universities. The number of students offering Sanskrit at degree level is more than five hundred. The total number of lecturers in Sanskrit in degree colleges is twelve. As regards Post-graduate studies in Sanskrit, both the universities have provision for P.G. classes and research studies but P.G. classes in Sanskrit are being run only at Jammu University. The University of Kashmir has only one teacher of Sanskrit who is engaged in research. At Jammu University the number of students varies from twenty to thirty in research and from forty to eighty in P.G. classes. There are twenty eight courses out of which a student has to offer sixteen courses in all. The specializations are Sāhitya, Darshana, Epigraphy and Linguistics. The medium of instruction/examination is Hindi, Sanskrit and English. More than fifty research projects for M.Phil. degree have been completed. More than twenty five research works completed by teachers and research scholars of the university have been published.

Shri Raghunath Sanskrit Mahavidyalaya which was established at Raghunath Temple, Jammu in 1858 A.D. by Maharaja Ranbir Singh of Jammu & Kashmir produced hundreds of Pandits during the 19th and 20th Centuries. It is now run at village Birpur and provides teaching of Sanskrit upto Vishārada class affiliated to University of Jammu. Three year degree course for Shāstrī is proposed to be started soon. There are fifteen teachers on the staff roll and the number of students is one hundred and fifty who are provided free lodging and boarding facilities by Dharmārtha Trust.

Shri Ranbir Kendriya Sanskrit Vidyāpeetham which is affiliated to Rashtriya Sanskrit Sansthan, New Delhi is a major institution at Jammu providing facilities for teaching and research in Sanskrit. There are more than two hundred students at Śāstri and Ācārya level who are studying subjects like Veda, Purāṇetihāsa, Vyākaraṇa, Sāhitya, Sāhityaśāstra, Nāṭyaśāstra, Darśana, Jyotiṣa, Dharmaśāstra, Arthaśātra,

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Tantra etc. There is also provision for teachers' training course like Śikṣāśāstra wherein methodology of teaching various subjects in the field of Sanskrit is taught. Sixty students are admitted every year in this course. The total number of students in all these courses is more than three hundred and the number of teachers of Sanskrit is thirty three. Seventy research projects for Vidyāvāridhi equivalent to Ph.D. degree have been completed at this Vidyāpeetha. Seventeen research works have been published. A project on *Kāshmīr—Śaiva-Darśana—Vṛhat-Koṣaḥ* was started some years back which has been completed and is now under print.

Recently a Sanskrit Vidyālaya has been started at Sunderbani but the old Sanskrit Pāthaśālās of Uttaravahini, Udhampur, Suhanjana, Purani Mandi Jammu, Ranbireshwara temple Jammu no longer exist.

At high school level, the three language formula as implemented in J&K State does not leave any scope for the study of Sanskrit. Hindi or Urdu is taught as first language, English as second language and Urdu as third language to those who offer Hindi as first language and Hindi is taught as third language to those who offer Urdu as first language. The result is that there is no scope for teaching of Sanskrit at School level and Sanskrit teachers are no more required in schools. Central schools, army schools and some other schools which follow CBSC syllabi allow Sanskrit from class fifth to eighth only. All this has created a lack of motivation for Sanskrit studies. Employment opportunities are becoming lesser and lesser for students of Sanskrit.

Government College for Āyurveda was closed many years back. Recently a private Āyurveda College has been started near Jammu. Study of Sanskrit being compulsory for the students of Āyurveda, it will give some fillip to Sanskrit studies.

Research library of J&K Government which is now located at Kashmir University, Srinagar, has seven thousand

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manuscripts a large number of which are in Sanskrit language written in Śāradā script. The Mss section of the library has been recently reopened and attempts are being made to microfilm the manuscripts so as to make them easily available for scholars throughout the world.

Shri Raghunath Sanskrit Library at Raghunath temple, Jammu, has been shifted to a new spacious building and has been renamed Shri Raghunath Sanskrit Research Institute. It has about five thousand Sanskrit manuscripts. A descriptive catalogue of these manuscripts was prepared by Stein. Another catalogue was published a few years back by Dharmārtha Trust and is available.

As regards creative writing in Sanskrit, the writers of Jammu and Kashmir do express their feelings and thinking through their Sanskrit writings. *Duggara Stuti* written by Shuk Dev Shastri (1892-1982 A.D.) is a kāvya of thirteen cantoes giving a vivid description of various cities and towns of Jammu province. His other four kāvyas are *Shri Jitamalacaritaṃ, Shri Nehrū Śatakaṃ, Shri Haimamaranathakathā* and *Bhārata Sahasranāma Mahāstotraṃ*, the last one still unpublished. Shri *Jitamala- caritaṃ* deals with the story of a great peasant hero of Jammu who sacrificed his life for the rights of farmers. *Śri Nehrū Śatakaṃ* is a collection of hundred verses eulogizing the first Prime Minister of India. *Haimamaranathakathā* is a laghukāvya based on the story of Śiva and Pārvatī and describes the pilgrimage to Amaranāth Śivaliṅga of snow in Kashmir.

Shri Kedarnath Shastri's (1892-1980 A.D.) *Tausi Śatakaṃ* is a collection of hundred verses about the river Tawi which flows by the side of Jammu city. His *Sindhu Sabhyatā* is a monograph in Sanskrit prose giving first hand information about the remains of Indus valley civilization as he himself was associated with excavations. His Mahākāvya *Bhāratavijayaṃ* dealing with Indo-Pak war of 1965 is still unpublished. *Rājataraṅgiṇi Pariśiṣṭaṃ* by Kavirāja Bholānāth

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(1905-1978 A.D.) is a continuity of the tradition of *Rājataraṅgini* written in ancient times in Kashmir. Starting with the description of Jammu, the work deals with the history of all the Dogra rulers from Shri Gulab Singh to Shri Hari Singh. Shri Ram Krishna Shastri was a prolific Sanskrit poet of post-independence era and published on his own his Sanskrit Kāvyas, plays and prose writings.

Many of his works were published in the monthly Sanskrit journal "Suprabhātaṃ" edited and published by him. His eight kāvyas are *Tārācaritaṃ*, *Vidyānurāgī Raṇavīraḥ*, *Indirāśatakaṃ*, *Śekhaśatakaṃ*, *Caṇḍadevacaritaṃ*, *Nehrūśatakam*, *Svātantryottarabhārataṃ* and *Abhinavaduggaradarśanaṃ*. He has also written two short plays—*Rājaduhitā* and *Duggaroddhāraḥ* and a prose work *Kādambarīkathāsāraḥ*. With the exception of *Caṇḍadevacaritaṃ* and *Kādambarīkathāsāraḥ*, all his works deal with contemporary personalities and events. Dr. Ved Kumari Ghai and Dr. Ram Pratap have jointly brought out *Urmikā* collection of Sanskrit poem. Dr. Gangadatta Vinod has to his credit *Vyaṅgyoktayaḥ*, a collection of Sanskrit satirical poems. Dr. Ved Kumari Ghai has to her credit *Purandhricaritaṃ* a collection of five Sanskrit plays based on the lives of five women. Dr. Bihari Lal Shastri has recently brought out his kāvya *Parashurāmāyaṇaṃ* in seven hundred verses. Other writers of Jammu whose Sanskrit poems/essays, plays etc. are published in journals are Sarvaśī Pt. Kakrama Shastri, Pt. Parashuram Shastri, Prof. Ram Nath Shastri, Dr. Shambhu Nath Shastri, Dr. T.C. Shastri, Dr. Priyatama Candra Shastri, Dr. Kewal Krishna Shastri, Prof. K. Walli, Prof. Rita Jitendra, Dr. Yogendra Kumar, Shri Durga Datta Shastri.

Of Sanskrit writers of Kashmir, we have Dr. Baljinatha Pandita who has written a philosophical kāvya *Svatantryadarpaṇa* and Dr. B.N. Kalla who has written *Kashmirakrandanaṃ*. Shri Jagannath Rivu has written *Śraddhānandacaritaṃ* in four hundred and fifty nine verses, some part

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of which has been published in journals. Prof. Neelkanath Gurtoo an ordent disciple of Lati Swami Lakshman Joo, a doyen of Kashmir Śaivism has edited and translated texts of Kashmir Śaivism (1) *Parātriṁśikā*, (2) *Spandakārikā*, (3) *Sāmba-Pañcāśikā*, (4) *Śrī Harṣeśvara-māhātmyaṃ* and *Amaranāth-Māhātmyaṃ*. This tradition of creative writing in Sanskrit is alive in Jammu and Kashmir upto now.

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SANSKRIT STUDIES IN HIMACHAL PRADESH

Prof. Rajendra Mishra

Consequent upon the incessant efforts of Late Y.S. Paramar, Himachal Pradesh emerged as a separate province of India in 1971 and was divided into twelve districts, namely Solan, Shimla, Siramaur, Kinnaur, Lahaul-Spiti, Kullu, Mandi, Chamba, Kangra Hamirpur, Bilaspur and Una. Situated beneath the snowy peaks of *Dhauldhr* Mountain-ranges, this divine land owns a glorious past which touches the horizon of the primitive Vedic age. The Vedic *Shatadru* (Satalaj), *Vipāshā* (Vyasa) and *Irāwatī* (Ravi) rivers cross this province from east to west, providing agricultural prosperity to Himachal Pradesh.

We find the interesting reference of the great Maharṣ i Vishwāmitra, addressing to Shatadru and Vipāshā rivers in *Ṛgveda*. This reference sheds much more light on the scenic beauty of these rivers. The valleys of these rivers are surrounded by the thick and dense forests of Cheeda, Devadāru and Kail trees. In the spring season the whole forest looks almost red because of fully blossomed *Buvāns* flowers. Actually, Himachal Pradesh stands unparallel from the point of view of its extraordinary flora and fauna. The Kasturi (musk) deer are exclusively available here. The *flying-fox*, a distinct creature, creates amazement when it swiftly flies over the trees, in spite of its animal appearance. Hundreds and hundreds of long and short tailed birds, along with thier enchanting sweet songs and colourful structure make this

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province, a fairy land. In short, Himachal Pradesh really seems to be the paradise on the earth.

When we penetrate deeply into the primitive history of Himachal Pradesh, we find the remains of Ancient Vedic culture everywhere. *Khasa* culture remained prevalent for a long time. Even today one can perceive the impact of Khasa culture in the eastern part of this province. The *Kaṭha* and *Kapiṣṭhala* branches of the *Yajurveda* were popular in this region. In the *Mahābhārata*-era the *Trigarta* (modern Tigaddā) state of this province achieved much name and fame because of its ruler Susharman, who fought from the side of Duryodhana. Susharma became more distinct because of his *Sanśaptaka*-war (संशप्तकयुद्ध) with Arjuna. Only because of this challenging war, Arjuna could'nt be present to break the *Cakravyūha* strategy of the Kaurava army and the innocent Abhimanyu was slaughtered mercilessly by the Kaurava commanders numbering six against one.

Thus, the Himachal Pradesh of today possesses a rich background which vegetated in the Vedic age and developed gradually through the Purāṇic era. In the *belles letters* of Saṁskṛta we find the context of *Kulūta*, which is nothing else but the *Kullu* city of modern times. It may be based on the mal-analogy of names but the local tradition of Himachal Pradesh strengthens our belief that the Kullū and Manāli have been the permanent abode of *Kulūka Bhaṭṭa* and *Manu*. Lord Manu is believed to be the oldest Smṛtikāra of India. Kulūka Bhaṭṭa is the famous commentator of *Manusmṛti*. The whole province is densely full of various god temples. Actually it seems to be the *Śhakti-kṣetra* (शक्तिक्षेत्र) having the Purāṇic Durgā temples like Jwalaji in Hamirpur, Cintapūrṇī, Cāmuṇḍā and Vajreshvari in Kangra, Nayanā Devi in Bilaspur, Bhimākāli and Hātakeshvari in Shimla district. The territory of Nayanā Devi is said to be the Purāṇic battle-field of Mahiṣāsura and Durgā. It is evident due to the Mahiṣawāl village, still present on the outskirts of the Shaktipeeth. Apart from these Shakti

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temples, we have *Dyoṭasiddha* (Baba Balakanath ji), *Hiḍimba*, *Parashurāma*, *Reṇukā* and *Ashvatthāmā* temples also, situated in different districts of the province.

With this mythological background, we now assess the linguistic phenomena of Himachal Pradesh. This province has preserved a rich legacy of local dialects of which, barring a few like Mahāsu, Kinnauri and Lahaul-Spiti dialects, almost all others are Saṁskṛta-based. Chambiyāli, Mandiyāli, Kāngari and the dialects of Hamirpur, Bilaspur and Una districts have a good percentage of Sanskrit words. Sometimes, surprisingly, we find the pure Vedic terminology and syntactical structures also in these dialects. As I have said above, the dialects of Spiti, Kinnaur and Upper Shimla districts are a bit different and are under the influence of Bhota language (in Tibetan). But there also, a good deal of Sanskrit words seems to be present.

Another cause of Sanskrit's predominance in this province is socio-political. Most of the Brahmin and Kshatriya communities of Himachal Pradesh have the history of migration, most possibly in the Sultanat-peroid. Through the history of mediaeval period we come to know that some of the Khilazi, Tughalak and Mughal rulers were absolutely anti-Hinduism. They believed in the expansion of Islam through their military compaigns. Malik Kāfur, the most cruel and heartless commander-in-chief of Alauddin Khilazi, Khilzi himself, Feroze Shah Tughalak and Alamghir Aurangazeb are a few names who crossed all limits of tyranny and barbarism in order to convert the Hindus to Islam, against their will. Consequent upon these inhuman acts, most of the orthodox upper-cast Hindus took shelter in the impenetratable mountain-ranges of Himalayas and found themselves fully protected here. These Brahmins of Himachal Pradesh still remember their original places (आस्पद) situated in different corners of India. Some of them belong to Gujarat, Rajasthan and others to northern India.

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Sanskrit came in Himachal Pradesh with these Brahmins who were adept in Vedic rituals, Purāṇic history and day to day religious practices. Kshatriya immigrants also devoted themselves to this divine language, since they considered themselves the inseparable part of the same composite culture i.e. ब्रह्मक्षत्रं जगदिदम्.

The above-cited multi-visional assessment of mine presents a clear picture of modern Himachal Pradesh. Actually, I have much more to say to justify my statements and that much material I have collected from various sources. But in this short entry, it would not be proper to incorporate all those cognate information, even at the risk of unauthenticity of my speculations. However, I would like to repeat and strengthen my ideology that from the very beginning Himachal Pradesh has been the specific seat of Sanskrit-learning. Still today, the great Sanskrit scholars of this region are performing rigorous penance in order to promote the cause of Sanskrit, the Divine language (देववाणी).

Now I would like to put forth some concrete information regarding the up-to-date condition of Sanskrit in this province.

1. *Institutions* where Sanskrit is being taught

There are three types of institutions where Sanskrit is being taught at Graduate level and Post-graduate level. They are:

1. Government and private schools/colleges

2. Traditional Sanskrita Pāthaśālās/Sanskrit colleges.

3. The Himachal Pradesh University and its constituent colleges.

Just like other provinces of India Himachal Pradesh also runs two types of schools and colleges for +2 and+3 class-teachings, which include Sanskrit also. Fortunately the H.P. Govt. has *made Sanskrit a compulsory subject up to* +2 *classes*. But this chain of Sanskrit learning breaks in colleges, since most of the colleges have no proper arrangement for

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Sanskrit education. Several approaches have been made to the Government by the Chairman, BOS (Sans.) H.P.U. and other academic bodies to ensure that the Sanskrit-teaching is allowed in each college of this state.

Here is the list of those colleges (Degree and P.G.) where Sanskrit is being taught:

Govt. Colleges

1. Govt. College, Bilaspur (H.P.)
2. Govt. College, Dharmashala, Kangra (H.P.)
3. Wazir Ram Singh Govt. College, Dehri (Nurpur) Kangra (H.P.)
4. Govt. College, Hamirpur (H.P.)
5. Govt. College, Chaura Maidan, Kotshehra, Shimla (H.P.)
6. Vallabha Govt. College, Mandi (H.P.)
7. Govt. College, Nahari, Sirmaur (H.P.)
8. G.B. Pant Memorial Govt. College, Rampur Bushahar, Shimla (H.P.)
9. L.B. Shastri Govt. Degree College, Saraswati Nagar, Shimla (H.P.)
10. Govt. College Sarkaghat, Mandi (H.P.)
11. Rajakiya Kanya Mahavidyalaya, Lakkar Bazar, Shimla (H.P.)
12. Govt. College for Boys, Sanjauli, Shimla (H.P.)
13. Govt. P.G. College, Solan (H.P.)
14. Govt. College, Una (H.P.)

Private Colleges

15. Arya College for Girls, Nurpur, Kangra (H.P.)
16. B.B.N. College, Chakamoh, Hamirpur (H.P.)
17. D.A.V. College, Banikhet, Chamba (H.P.)

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18. D.A.V. College, Daulatpur Chowk, Una (H.P.)
19. D.A.V. Centenary College, Kotkhai, Shimla(H.P.)
20. MSCM Degree College, Thural, Kangra (H.P.)
21. Goswami Ganesh Datt Sanatan Dharm College, Baijnath, Kangra (H.P.)
22. Maharaja Lakshman Sen Memorial College, Sundarnagar, Mandi (H.P.)
23. KLB D.A.V. College for Girls, Palampur (H.P.)
24. HCM D.A.V. College, Kangra (H.P.)
25. GDSD College Subathu, Solan (H.P.)
26. National Degree College, Amb, Hamirpur (H.P.)

Oriental Titles (O.T.)

Prāk-Shāstrī (प्राक्-शास्त्री), Shāstrī/Viśiṣṭa Shāstrī (शास्त्री/विशिष्टशास्त्री) and Ācārya courses are called the *oriental titles* and are being taught in Sanskrit Pāṭhashālās/Sanskrit Colleges all over the state. These examinations are under the control of the H.P. University which has established the Board of Studies in O.T. under the convenorship of the Chairman of the Sanskrit deptt. The Chirman of the University's Sanskrit deptt. calls the meeting of this BOS (OT) at least twice per session usually in the month of March/ April and October/ Nov. and discusses the current problems of these courses along with other BOS members who are nominated to this body according to this seniority. They represent the Sanskrit Vidyalayas of Himachal Pradesh.

Now, these Sanskrit Vidyalayas have different standards and categories from the point of view of the salary-grade. Some traditional Sanskrit Vidyalayas have complete parity with Govt. Degree colleges. Such Sanskrit institutions are named *Sanskrit college*. But many more Sanskrit vidyalayas are still called 'Sanskrit Pāthashālā' and they don't have the salary grade of the above mentioned Sanskrit colleges.

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The Govt. of H.P., having been requested and motivated by repeatedly submitting representations, is serious over this problem and is thinking to establishing full parity among all these *Traditional Sanskrit Institutions*. Even in this year (1996) five Sanskrit Vidyalayas have been declared *Sanskrit Colleges* but the complete overhauling is still to be done.

Then, there is a third category of these Sanskrit Vidyalayas. The Sanskrit Vidyalayas situated at Dohgi (Una distt.) and Jānglā (Rohru, Shimla) have been selected by the Rashtriya Sanskrit Sansthan, New Delhi, under its *Ādarsha Sanskrit Vidyalaya Scheme*. These institutions are provided financial assistance by the Sansthan in order to enhance their capacity for Sanskrit having and to meet their other academic needs. These Sanskrit institutions are implementing some projects also in order to promote the cause of Sanskrit and to popularize the language among the common people.

Thus, we have three categories of these Traditional Sanskrit Institutions in OT.

1. Sanskrit Vidyalayas/Pāṭhashālās (at school level)
2. Sanskrit Colleges (at Govt. Degree College level)
3. Ādarsha Sanskrit Mahavidyalayas (working and running under the RSS, New Delhi's supervision)

I would like to stress upon a distinct fact that Sanskrit is being taught in all these Sanskrit institutions more devotedly. The Sanskrit Ācāryas of these Sanskrit Vidyalayas have dedicated themselves to the learning of Sanskrit because of this theocratic ideology. They consider Sanskrit Teaching their sacred duty rather than a petty service in order to earn money.

We have a galaxy of such great Sanskrit Ācāryas who represent the प्राक्तन ऋषि-परम्परा. Ācārya Shri Divakar Datt Sharma is one of them. When I met him for the first time I found him perusing a branch of Veda written in the Shāradā script of Gilgit. A recipient of the most prestigious *Rāṣṭrapati*

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Sammāna, Ācārya Divakar Datt Sharma still keeps himself busy with Sanskrit Shāstras. He is distinctly known throughout the country through his Sanskrit magazine दिव्यज्योतिः a Sanskrit monthly, published from Masobara, Shimla.

Another great scholar, whose love and affection I enjoy here is Ācārya Shaligrama Sharma. He has been the student of Late Mahāmahopādhyāya Giridhara Sharma Chaturveda of Jaipur. Being a great Naiyāyika by virtue of his deep study Ācārya Shaligrama Sharma is adept in almost all the branches of Sanskrit studies.

The third Sanskritist of Himachal Pradesh who impressed me very much is Ācārya Durga Datt Shastri more popularly known as the तर्जनीकार. He is the greatest living Sanskrit poet of this province and has earned much name and fame through his Sanskrit poem-collection *Tarjanī*.

Besides these three great Sanskrit stalwarts, I am in close touch with the new generation of the traditional Sanskrit Ācāryas of this province. Some of them are helping me as the member of the BOS (OT). Dr. Kumar Singh and Dr. Bhaktavatsal Sharma amongst them deserve special mention.

The list of Sanskrit Vidyalayas

(above mentioned three categories)

1. Shri Vaśiṣṭha Sanskrit Mahavidyalay Tungesh, Theog, Shimla.
2. Sanatan Dharm Adarsh Sanskrit Mahavidyalay Dohagi, Una.
3. Jawahar Lal Nehru Sanskrit Mahavidyalay, Fugli, Shimla.
4. Shri Shakti Sanskrit Mahavidyalay, Nayana Devi, Bilaspur.
5. Sanskrit Mahavidyalay, Solan.
6. Himachal Kendriya Adarsh Sankrit College Jangla, Rohdu, Shimla.

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7. Rajakiya Sanskrit Mahavidyalay, Sunder Nagar, Mandi.
8. Rajakiya Sanskrit Mahavidyalay, Nahan, Siramaur.
9. Rajakiya Sanskrit Mahavidyalay, Chakamoh, Hamirpur.
10. Bijeshwar Sanskrit Mahavidyalay, Sarain Chaupal, Shimla.
11. Saraswati Sanskrit Mahavidyalay, Dangur, Bilaspur.
12. Sanskrit Mahavidyalay Kejarata, Shimla.
13. Sanskrit Mahavidyalay Santokh Gosh, Una.
14. Chamunda Sanskrit Mahavidyalay, Chamunda, Kangra.
15. Shri Annapurna Sanskrit Mahavidyalay, Ramshila, Kullu.

The H.P. University

Himachal Pradesh University, Shimla, was established in 1971 on the outskirts of the capital city of Shimla, well known as Summer Hill. Apart from two Agricultural universities of the province working at Solan and Palampur, this university alone is meant for different branches of Humanities. It has several teaching faculties of which the Faculty of *Languages* makes proper arrangement for Sanskrit teaching.

The Sanskrit teaching at university level is divided into three parts, i.e.,

1. The Deptt. of Sanskrit under the Faculty of Languages.
2. The Deptt. of Sanskrit at DCC (Directorate of Correspondence Courses, another wing of the University).

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3. Sanskrit Deptt., Evening College, Shimla (maintained by the H.P. University).

Sanskrit, up to Graduate level is being taught at Evening College. The University and DCC Sanskrit Deptts. are meant only for P.G. Sanskrit teachings having the common courses and exams. The only difference between the two is that Sanskrit Deptt. of the University admits the students and provides them class-teaching per semester whilst the DCC provides Sanskrit education through correspondence method. But as I have mentioned above, P.G. Sanskrit courses, papers, subjects (and exam. dates also) are common.

The P.G. Sanskrit teaching, known as M.A.I and M.A. II, has two semesters each. The first and third semesters run simultaneously (from July to December). The second and fourth semesters have another couple (from March to June). Each semester, has got four courses i.e. papers, having their titles as given below:

First Course : Nāṭaka tathā kāvya

2nd Course : Gadyakāvya taṭhā Sāhityālocana.

3rd Course : Nyāya Vaisheṣika

4th Course : Sāṁkhya taṭhā Vedānta

5th Course : Vedic Studies

6th Course : Nirukta taṭhā Upaniṣad.

7th Course : Vyākaraṇa

8th Course : Vyākaraṇa

9th Course : Bhāṣāvijñāna (theory)

10th Course : Sanskrit Language (Structure)

The 11th, 12th, 13th, 14th, 15th and 16th courses constitute the *special groups* of 1. Vedic Literature, 2. Vyākaraṇa, 3. Indian Philosophy and 4. Classical Sanskrit Literature.

Due to the lack of expert teachers we run in one department only the Classical Sanskrit *Literature Group.*

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Then the provisions for the M.Phil. Courses, along with dissertation, have been made by the University.

After passing their M.A. classes, the students, if interested, are admitted to the Ph.D. research work, subject to the vacancy available under any expert teacher of the deptt. The research students are required to be punctual and active in the department.

Students doing M.A. through correspondence are provided study material, duly printed in book form and before examination they are invited to attend the '*Contact-Programme*' also where they are taught by the teachers appointed by the University.

Research Centres and Current Research Projects

Except the Ph.D. researches in the H.P. University no other research centres and projects are established. Nevertheless, the *Bhāṣā Evam Saṁskṛta Vibhāga* of the H.P. Govt. sponsors some research seminars, known as Vidwatsammelana from time to time. It also provides financial help for publishing creative works to Sanskrit scholars. Literary awards are also given by this body. The Saṁskṛta magazine "Śyāmalā" is brought out every year by the same.

With the foundation of Kendriya Sanskrit Vidyapeetha near Jwālāji Dhām in Hamirpur the possibilities of meaningful Indological researches have been strengthened. This province is totally untouched and unseen from that point of view. The temples of Himachal Pradesh have retained a precious treasure of rock-edicts, copper-plates also. We hope that the Vidyapeetha established in the province, will sponsor projects in order to evaluate the cultural, religious, political and mythological legacy of this province.

However, some current research projects have been handled by the Sanskrit scholars personally. I have mentioned the name of Ācārya Diwakar Datt Sharma. I joined here in the month of January, 1991 as Professor and Head of the

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Sanskrit Deptt, H.P.U. Since then, I have been doing something in this direction. Projects, worth mention and completed by me are given below:

1. Worked as Language Consultant with late Prof. Malladevaru of Mysore University, in his *Ancient Indian Literature Project* launched by the Sahitya Akademi, New Delhi in 1991-92. I prepared the summary of 11 Khaṇḍakāvyas (From Kālidāsa to Bilhaṇa, 11th century A.D.) along with their detailed information (literary merits).
2. Another project was assigned to me by the Haryana Sahitya Akademi, Chandigarh under which I translated the renowned English book of Late Dr. V. Ragavan (The number of Rasas) in Hindi. I completed this work in 1994.
3. "History of Indian Architecture Through Sanskrit Sources" is the latest major project which I intend to take in hand. As soon as the U.G.C. New Delhi favoured my proposal I started the work officially. In this time-bound Major Project two research-associates will help me as per U.G.C. rules. The Project has to be completed by me.

The Indian Institute of Advanced Study situated near Baluganj (Shimla) is another significant centre of research. Fellowships are assigned by the Institute to the scholars of different disciplines for a short term of 3 months/to a long term of 3 years. Many Sanskrit scholars were also benefitted through this scheme. My friend Dr. S.N.Shukla was one of them. But it is my personal experience that the Institute seldom invites any Sanskrit scholar (as if this language does'nt have any research value). However, the Institute owns a full-fledged rich library and plenty of funds. The authorities of this Institute can do a lot in favour of Sanskrit only if they want to do so.

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Modern Sanskrit Literature in H.P.

It is a well-known fact that the great Sanskrit dramatist of the British period Mahāmahopādhyāy Pt. Mathurā Nāth Dileshita composed his plays under the patronage of the king of Solan (H.P.). Even today, that literary tradition is maintained in Himachal Pradesh. Earlier, I have mentioned the names of Pt. Diwakar Datt Sharma, Ācārya Shaligram Sharma and Pt. Durga Datt Shastri.

Born on 28th August 1917 in village Nalati (Kangra) Durga Dattji passed the Shāstrī examination in 1936. Apart from his text books *Rakṣā Saṁskṛta Vyākaraṇaṃ* (Epic, 204 pages 1972), *Vatsalā* (Poetic drama, 150 pages, 1975), *Trinjatkaṃ* (drama 70 pages, 1982), *Viyogavallarī* (Prose, 208 pages, 1987) and *Bṛhatsaptapadī* (seven short stories, 230 pages, 1991) have been composed by Shastriji.

Ācārya Shaligram Sharma was born on 9th April 1918 in the village Daihad-Kodra near Bangāṇā, District Una (H.P.). He passed the Shāstri of Punjab University Lahore in 1938 and studied Darshanashāstras from Pt. Surya Narayan Shukla and Pt. Padmanabha ji at Varanasi. He completed his Sarvadarshana Shāstri in 1991 and thereafter some other exams also like Sarvadarshanācārya and Nyāya Viśeṣikācārya.

Ācārya Sharmā taught Sanskrit at Dera Ismail Khan (before independence) and Shakti Sanskrit Mahāvidyālaya, Nayanā Devi etc. He is adept in all the branches of Indian Philosophy and wrote several philosophical research papers from time to time. But the best work to his credit is his *Swatantra Bhāṣya* on Vaisheṣika Sūtras. His latest published work in *Nyāyodarṣhanaṃ* (332 pages, 1990) in which he has simplified the Nyāyasūtras on the basis of Vātsyāyana Bhāṣ ya, Udyotakra's Vārtika and Vācaspati Mishra's Tātparyatikā. Thus, Ācārya Sharmā has glorified the Modern Sanskrit studies through his life-long Shāstriac pursual.

Himachal Pradesh's Sanskṛta-world has been captained by Ācārya Diwākar Datt Sharmā, the recipient of the most

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prestigious Presidential Award. A permanent resident of Mashovara (Shimla) Pt. Diwakar Datt earned much name and fame through his Sanskrit magazine *Divyajyotiḥ*. He always fought bravely for the cause of Saṁskṛta and it is due to his efforts that Sanskṛta is on the acme of prosperity in Himachal Pradesh. Ācārya is an authentic scholar of Indian Astrology. He has authored several standard books to his credit like *Phalādeshakalpataruḥ*, *Saṁskṛta Koshavāṅmayaṃ* (both in Sanskrit)

His popular articles have been published in two volumes in Hindi under the title *Vicārāmṛta*. He is still active and is heading the Himachal Saṁskṛta Society.

The new generation of Saṁskṛta poets and writers include some glittering names like Dr. Keshava Sharma (Solan), Acharya Keshava Sharma (Mashovara), Dr. Om Prakash Saraswata (DCC, H.P.U.) and Dr. Sudesh Kumar Sharma 'Pankil'(Lecturer at DAV College Kotkhai).

What to say about myself! Since 1991 I have been residing here. I have tried my best to know each and every thing belonging to this divine land (देवभूमि). From the very beginning the enchanting flora and fauna have motivated me to write and I never remained dormant. I composed here several century-poems (शतककाव्य) like हिमाचलशतकम्/ उज्जयिनी-शतकम्/ धारामाण्डवीयम्/ राजीवश्रद्धाञ्जलिकाव्यम्/ वैशालीशतकम्/ विस्मयलहरी and/ सौवस्तिकशतकम् (all century poems). Apart from it most of the one-act plays included in NĀṬYASAPTAPADAM (very recently published by Eastern Book Linkers (Delhi), were written in Shimla.

Several Hindi articles of mine based on the cultural and religious traditions of Himachal Pradesh have been published in "Kadambini" (New Delhi).

Thus I have been working incessantly in order to highlight the indigenous values of this divine land. I would like to conclude my article through a single sentence that *the future of Saṁskṛta is well protected in Himachal Pradesh.*

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STATUS OF SANSKRIT STUDIES IN RAJASTHAN

D. Kala Nath Shastry

Rajasthan has had a long-standing tradition of cultivating Sanskrit learning and literature. Just as the princely States of Rajputana have created history through the zeal of their rulers for protecting Dharma from the onslaughts of foreign conquerors on the same way they have made a mark in preserving and fostering the ancient heritage of Shāstras, Vedas, Philosophy, Religion, Astronomy, Indigenous Medicine (Āyurveda) and other branches of Indian wisdom by rescuing them from extinction. One of the factors responsible for profuse sprouting of different learned disciplines of Sanskrit in these States was the tradition that the rulers here used to vie with one another in bringing top-ranking Sanskrit scholars and poets from different parts of the country to their court, giving them patronage and getting them settled in their States as court poets or Rājagurus or priests or writers of State Astronomers or Vaidyas. These scholar-families were given enough facilities to live in comfort and pursue the tradition of their family disciplines of cultivating a particular Shāstra. They also taught pupils the language and the Shāstras thus handing down the traditional vidyās to posterity.

That is why the history of development of Sanskrit literature here can be traced back to the time of Māgha, one of the three most eminent Mahākavis or epic-writers of Sanskrit (the other two being Kālidāsa and Bhāravi) who flourished in the court of Varmalata or Dharmalata the ruler of Gujarat (8th C.A.D.) under whose rule was Bhinmal, the town which now

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forms a part of Jalore district of Rajasthan. His famous epic "*Shishpupāla Vadha*" is one of the most celebrated classics of Sanskrit poetry occupying the highest rank in the history of Sanskrit. Dhanapala, writer of *Tilakamañjarī* belonged to Sanchor (Jalore district, Marwar) and Vāgbhaṭṭ, writer of *Kāvyānushāsana* belonged to Mewar, Hari Suri and Nayabhadra Suri of Chittor and Jinadatta Suri of Marwar are also recorded in history as scholars of eminence. That Dharma Shāstra, Tantra, Jain Philosophy etc. were studied, taught and pursued in these States vigorously is evidenced by the availability of thousands of such manuscripts in the old libraries and collections on different States. The Jaisalmer collection has thousands of such Sanskrit, Pali, Apabhraṁsha and other texts' manuscripts. It deserves a special mention here that Dr. Bühler, the famous German orientalist had discovered the manuscripts of Bilhaṇa's *Vikramānkadevacarita* (a historical Sanskrit epic and Vakpatiraja's *Gaudavaho*) (a historical Prakrit epic) in the same collection at Jaisalmer and got them published from these copies.

Patronage to Sanskrit by the Riyāsatas

In all the Riyāsatas the rulers and also philanthropic organisations and individuals took it as their sacred duty to establish Sanskrit Pāthashālās where Vedas and different Shāstras were taught by the Pandits to pupils free of charge. The founding of Jaipur city synchronised with the event of the ruler's (Sawai Jaisingh's) invitation to many eminent Sanskrit scholars from different parts of the country to come and settle in Jaipur. This patronage to Sanskrit learning and Shāstric disciplines later earned a name for Jaipur in the field of Sanskrit education and ancient literary heritage next only to Benaras, that is why until a few decades ago inquisitive students from different parts of the country and abroad would come to Jaipur to learn Sanskrit from eminent scholars.

The rulers of small princely States of Rajasthan and also the rich and devout businessmen, wealthy priests and Chiefs of Religious Endowments and temples, monks of Jain Religious

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sects etc. promoted Sanskrit Shāstras and learning in various ways, e.g. by establishing, managing or financing Sanskrit Pāthashālās, providing proper facilities to preserve manuscripts in their libraries, Granthāgāras, temples and Jain Upāshrayas. Rajasthan is well known for its collection of ancient Sanskrit manuscripts, throughout the literary world. The libraries and Granthāgāras of Bikaner, Jaisalmer, Nagaur, Jaipur, Bundi, Jodhpur, Udaipur, Chittor, Nathadwara and Kankroli have been centres to attraction for many Sanskrit scholars from all over the country and abroad.

Education of Sanskrit

There was hardly any State in Rajasthan where due importance to Sanskrit learning was not given or due respect to Sanskrit scholars was not paid. The rulers of Jaipur showed their loyalty to Sanskrit by inviting selected and renowned scholars of Sanskrit from other States of the country and providing them with all facilities to run their Gurukulas, Pāthashālās or Upāshrayas where pupils had facilities of residing while learning under their Gurus. The rulers of smaller principalities like Sikar, Khetri and Shahpura also patronised and encouraged the learning of Sanskrit by establishing Sanskrit teaching institutions. Similarly the Mahārāṇa of Udaipur founded Maharana Sanskrit College, Udaipur and offered Gold in the form of Tula Dan to Pundits for its finance. It shows his great love for Sanskrit education. The rulers of the States of the Temple Boards also established Sanskrit 'Pāthashālās' in Nathadwara, Kankroli, Begun, Dungarpur, Chittorgarh, Kota, Bundi, Jhalawar, Bhawani Mandi, Dholpur, Bharatpur and Karauli. The ruler of Alwar built a grand institution and a separate hostel building for a Sanskrit school at Alwar to be run on the system of Rishikula. Anoop Singh, the Mahārājā of Bikaner was himself a scholar of Sanskrit. He preserved Sanskrit manuscripts for his personal library which is now famous as the Anoop Sanskrit Library. The rulers of Jodhpur also patronised and promoted the learning of Sanskrit by establishing Sanskrit Pāthashālās one of which is now known as Darbar Sanskrit

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College, Jodhpur. No doubt the number of students in these schools was very small but the learning and teaching was profound and of the highest quality. The traditional way of teaching Sanskrit aimed at thorough learning of the subject by the students. It made them Shāstra scholars. The students in these different institutions on the last centuries prepared themselves for the examination conducted by the Queen's College, Benaras or the Bengal Sanskrit Association, Calcutta.

After the Merger of the States

After merging the Deshi Riyāsats the State of Rajasthan was formed in 1949. In this State Sanskrit continued to be a subject in the universities and colleges and also Sanskrit Pāthashālās continued to flourish. One post of Deputy Director for Sanskrit Education was created in the Directorate of Education Department, Rajasthan, Bikaner to supervise Oriental Sanskrit Institutions of the State. There was a demand from the Sanskrit scholars that there should be a full-fledged department of Oriental Sanskrit Institutions. Thereupon a committee was formed, under the chairmanship of the renowned educationist Shri Laxmi Lal Joshi, to discuss the problems of Sanskrit education and suggest steps for the upliftment of the same. This committe recommended the establishment of a separate Directorate of Sanskrit Education to State Government. It would give recognition to Sanskrit examinations as equivlent to other Board/University exams; establish a separate faculty of Sanskrit in universities; provide for separate teacher-training facilities for the candidates passing Sanskrit exams., improve hostels and look after the overall development of Sanskrit Education etc.

Establishment of Directorate of Sanskrit Education

As per recommendation of Joshi Committee a separate Directorate for Sanskrit Education was established by the State Government in 1958. It was empowered to have administrative control over Sanskrit institutions and take responsibility of promoting Sanskrit in all the Sanskrit institutions and colleges of the State.

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Today Rajasthan is the only State in the country which has a separate Sanskrit Directorate for the development and promotion of Sanskrit. The revival of Sanskrit education and its planned gradual development started from here. This Directorate is directly under the administrative control of the Education Secretary of Rajasthan.

Sanskrit Examinations

The graduate and post-graduate level examinations of oriental stream (Shāstri and Ācārya exams.) are conducted by the Universities of Jaipur, Jodhpur, Ajmer and Udaipur. All these Universities have established Faculty of Sanskrit. Similarly the Sanskrit Praveśikā and Upādhyāya examinations are conducted by the Rajasthan Board of Secondary Education, Ajmer since 1962.

Sanskrit in the Universities

In the University Education System Sanskrit is a subject at the Degree as well as Post-graduate levels (B.A. and M.A. Examinations). Research for the Doctoral degree (Ph.D.) is also conducted in Sanskrit. There is provision for Post-Doctoral Research also (D.Litt.). There are four multifaculty universities in Rajasthan having facilities for such education and research at the residential faculties and also in affiliated colleges situated in different districts. These universities and colleges have Sanskrit Departments comprising Professors, Readers, Lecturers etc. teaching a big number of students. These universities have Sanskrit Faculties also separately (as mentioned above) which devise courses for traditional Sanskrit Examinations of Shāstri (degree) and Ācārya (post-graduate), conduct these examinations and award degrees to students studying in the traditional Oriental Scheme. Sanskrit colleges are administered and looked after by the Directorate of Sanskrit Education.

Even in the pre-Independence period the colleges run by the princely States had a brilliant record of Sanskrit education

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and scholarship. In these colleges eminent Sanskrit scholars who had also studied English and other languages and subjects held the posts of Professors. That is why students desirous of cultivating profound scholarship in Sanskrit used to come to these colleges from all the parts of the country. It would be of interest to note here that the celebrated scholar of Varanasi Mahāmahopādhyāy Gopinath Kaviraj had come to Jaipur State's Maharaja's College to study Sanskrit and other subjects here in the beginning of twentieth century. Pt. Chandra Dhar Sharma Guleri a renowned scholar and creative writer of Hindi, Sanskrit etc. was a product of this College. Renowned scholars like Madhu Sudan Ojha, Vireshwar Shastri, Soorya Narayan Shastri and Mathura Nath Shastri had taught Sanskrit in this College.

Similar was the case of other colleges run by other princely States like Jodhpur, Alwar, Udaipur or Bikaner.

Traditional Sanskrit Education

As indicated earlier, these States had their Oriental Sanskrit Pāthashālās also the history of which can be traced to the ancient times or the medieval period when Sanskrit Pandits taught their pupils in the Gurukul type-Pāthashālās the finance of which came largely from the Royal House or the philanthropic millionnaires of the towns.

Many such traditional Sanskrit institutions running on the system of 'Rishikula' are continuing even today at Chittorgarh, Ratangarh, Laxmangarh and other places. The local Sanskrit institutions that were run by different small States before the merger have been classified, rated, graded and recognised by the State Government. Today there are about 600 students of Ācārya, 3600 students of Shastri, 8500 students of Senior Upādhyāya, 15,000 students of Praveśikā and about 66,000 students of Pre-Praveśikā classes studying as regular students in 20 Ācārya Colleges, 23 Shāstri Colleges, 42 Senior Upādhyāya (Higher Secondary) Schools and 91 Praveśikā (Secondary) Schools of Oriental stream.

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Recognition of Exams. and Employment Opportunities

The State Government has recognised the oriental examinations of Praveśikā, Sr. Upādhyāya, Shāstri and Ācārya as equivalent to Secondary, Sr. Secondary, B.A. and M.A. Exams. respectively for all purposes including recruitments. It has resulted in more employment opportunities for the candidates passing Sanskrit examinations. They are also eligible for R.A.S., R.P.S. and other competitive examinations.

Sanskrit at the Secondary Stage of Education

Sanskrit is taught as a compulsory subject from classes VI to VIII of the Department of Primary and Secondary Education, Rajasthan. In the three-language formula Sanskrit along with Urdu, Sindhi or other Indian languages is recognised as the third language for the Secondary stage of education. The number of students appearing at the Secondary Exam. of R.B.S.E., comes to nearly 5 lacs each year. Out of this almost 4,95,000 students opt for Sanskrit as their third language. Thus Sanskrit has been given due importance in the mainstream of education also. Rajasthan is the first State in the country which started providing Teacher-training Facilities of S.T.C. to Praveśikā and Upādhyāya pass candidates. Separate training schools have been opened for them. Such Praveśikā and Upādhyāya pass candidates can also seek admission in General S.T.C. schools. Such teachers take jobs in the primary schools of Sanskrit.

The candidates obtaining Shāstri or Ācārya degrees of Oriental Examination scheme are allowed B.Ed. training with Sanskrit as their teaching subject in Teacher Training Colleges of Rajasthan. A large number of oriental graduates Goes in for Teachers' Training for the Shikshā Shāstrī (B.Ed.) degree and takes up teaching jobs in Secondary and Senior Secondary Schools of Sanskrit.

Granthāgāras and Libraries for Old Manuscripts

According to a survey there are more than one lakh manuscripts in Rajasthan. More than 30,000 of them are present

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in the personal collections of Princes like the *'Pothikhānā'* of Jaipur or the Anoop Sanskrit Library of Bikaner. The third biggest collection of manuscripts in Rajasthan is in Jaisalmer. Besides Sanskrit, manuscripts of historical importance in other languages and ancient paintings are also available in these collections.

The rare manuscripts of Jaisalmer library dating back to 12th and 13th centuries. Ancient manuscripts written on dry palm leaves 'Tāḍa Patra' are also available here.

The Oriental Research Institute of the Government of Rajasthan is called Prācya Vidyā Pratiṣthān and is situated at Jodhpur. It has been organising collection, studies and publications of the manuscripts in Rajasthan for the last 47 or 48 years. At present it has collected about 1.25 lac manucripts. Most of them have already been published or are under publication. It has also preserved the manuscripts of the subjects and languages, such as, Prakrit, Apabhraṁsha, Hindi, Rajasthani, Vedas, Upaniṣads, Purāṇa, Mantras, Tantras, Dharma Shāstra, Jyotiṣa (astrology), Nyāya (Logic), Vyākaraṇa (Grammar), Āyurveda etc. *Dvanyāloka Locana* of 147 A.D. and '*Janaka Kalpa Sūtra'* of 1428 A.D. are worth mentioning. Seven branches of this Institute are working in different cities of Rajasthan.

Sanskrit Advisory Board

The State Government has constituted an Advisory Board to advise the State Government from time to time for the development of Sanskrit language. Renowned Sanskrit scholars of Rajasthan are its members. The Education Minister acts as the Chairman, the Director of Sanskrit Education is the Member-Secretary and the Education Secretary is also a Member of the Board.

Contribution of Shāstras

As a result of continuous efforts of different princely States and the Rajasthan Government to promote cultivation of

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Sanskrit learning the study of all the Shāstras in Rajasthan has been flourishing for long.

Learned Sanskrit scholars of different branches of studies were called from the South, from Maharashtra, Bihar, Bengal, Kashmir and other States and settled here.Their writings under the shelter of the rulers brought them world fame. In Astronomy *Jagannath Samrat* and *Pondreek Ratnakar* of 18th century and *Pt. Kewal Ram, M.M. Durga Prasad Dwivedi* etc. of the 20th century have been glorious figures of their field. Vidyā Vācaspati *Shri Madhu Sudan Ojha* was a luminary of Vedic and Shāstric wisdom whose lectures on Veda and Dharma in May 1902 in London had dazzled the Western scholars of that time. *Shri Bhai Nath Maithail, Pt. Kanhaiya Lal Dadhimath, Nand Kishore Sharma, Govind Narain, Yugal Kishore* etc. are well known in the field of Philosophy.

These scholars of the esteemed Sanskrit College of Jaipur have been a perennial source of inspiration for the study of Philosophy, specially Nyāya Shāstra. *Pt. Pattabhiram Shastri,* the top-most 'Mimāṁsaka' had also worked here from 1945 to 1951. The names of *Sh. Laxmi Nath Shastri Dravid, Sh. Chandra Dutta Ojha, Pt. Chandra Shekar Dwivedi, Pt. Giridhar Sharma Chaturvedi* and *Pt. Kedar Nath Ojha* are well known in the field of Grammar. Pt. Dwivedi later occupied the position of Puri Peetha Shankaracharya from 1962 to 1992.

The famous scholars and writers of Sāhitya Shāstra were Shri Krishna Shastri, Mathura Nath Shastri, Hari Shastri and others.

Study of Vedic Literature

Rajasthan has contributed remarkably to the study of Vedic literature. *Pt. Madhu Sudan Ojha,* a scholar of international repute has earned a name by his revolutionising exposition of the Vedas delineating the Astrophysical, Astrobiological and other scientific secrets underlying them. He has written some 200 scholarly works on the Vedic Science and History. Vedic Tattva Shodh Sansthan, founded by *Pt. Moti Lal Shastri* is a

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leading research centre of India regularly publishing valuable Vedic literature. Rajasthan Patrika of Jaipur is also doing remarkable service to the Vedic learning by publishing Vedic literature written by Pt. Ojha and Moti Lal Shastri. The University of Jodhpur has also founded a Research Cell in Jodhpur for the publication and research of Vedic Vijñāna.

Sanskrit Academy and other Voluntary Organisations

The State Government has established a 'Sanskrit Academy' to preserve and promote Sanskrit language and literature. The Academy publishes learned creative writings of literary writers of Sanskrit and also gives them awards. It also honours them with All-India awards on writings related to Veda, Vedānta, Sanskrit prose, drama, science and other Shāstric writings. It also provides financial relief to needy Sanskrit scholars or the widows of Sanskrit scholars. It is an autonomous (semi-government) body with its headquarters at Jaipur.

Besides the Academy, many other private institutions are also contributing in their own way valuable services for promoting Sanskrit. Such institutions include Rajasthan Sanskrit Sansad, Jaipur; Rajasthan Sanskrit Sahitya Sammelan, Jaipur; Vedic Shodha Sansthan, Ajmer; Mahāmahopādhyāya Giridhar Shodh Sansthan and Manju Nath Smriti Sansthan, Jaipur; All India Sanskrit Parishad, Udaipur; Vishwa Bharati, Bikaner and Jain Vishwa Bharat, Ladnu.

Catalogues

Hundreds of manuscripts of the famous Granthāgāras of Rajasthan have been brought to light by different catalogues published by different institutions. These manuscripts include many valuable, still unknown original works on Kāvya, Tantra, Plays, Dharmashāstra, Astrology, Nyāya and other branches. Details of these manuscripts can be found in catalogues published by the State Palace Libraries of Jaipur and Jodhpur; Rajasthan Prāchya Vidyā Pratishthān of Rajasthan Government (Jodhpur); Anoop Sanskrit Library, Bikaner and some Jain collections.

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Kendriya Sanskrit Vidyapeetha, Jaipur

The Government of India started the Post-Graduate and Research Institute for Advanced Sanskrit Studies at Jaipur in 1983 under the scheme of setting up higher institutes in different parts of the country. It was the eighth Institute in the country. It has a distinguished faculty for teaching and oriental research and has some 5-6 publications to its credit.

Establishment of Sanskrit University in Rajasthan

The State Government has passed an Act in the Legislative Assembly that a Sanskrit University would be established in the State to promote Sanskrit studies and research. As it starts functioning it will conduct the various Sanskrit examinations-Praveśikā, Upādhyāya, Shāstri and Ācārya which are at present being conducted by the Rajasthan Board of Secondary Education and the Universities respectively. It will provide a new direction to research work. It will also lead to improvement in learning and teaching conditions of different branches of Sanskrit. This University is being established in Jaipur. Land has already been allotted for the purpose. The University will start functioning from the academic session of 2001-2002, it is hoped.

Creative Literary Writing

This birds' eye view of the development of Sanskrit studies in different branches of Shāstras in Rajasthan and the institutionalised efforts for promoting its cultivation will give the readers the cognizance how this ancient language and the ancient wisdom here are being preserved through the centuries. It would also be of interest to mention here that creative literary writing of different genres in Sanskrit has also been flourishing in Rajasthan over the centuries as a result of these efforts. Not only this, many literary writers of Rajasthan have given new directions to Sanskrit poetry and prose and are being distinguished by the historians of Sanskrit literature as the epoch-makers. A brief account of such literary activity over the last two or three centuries is being presented here.

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Historical Epics

The tradition of getting historical epics written in Sanskrit which is considered Amara Bhāṣā (immortal language) by the court poets in order to vouchsafe immortality of the annals of their dynasty by the rulers and princes of Riyāsats is responsible for the fact that in all the Rajputana States we have Sanskrit poems recording the history of the State written at different times by their court poets. These first-hand evidences have greatly helped the later historians trace the history of Rajputana in different ages.

Even before the founding of Jaipur city the rulers of Amber had been patronising Sanskrit scholarship. In the court of Raja Mansingh I (1550-1613 A.D.) poets like Muraridasa, Harinatha and Mohanakavi had composed historical poems and plays and perpetuated traditions of scholarship. Scores of Sanskrit epics are available on the history and chronology of Jaipur, some of which are *Ramavilāsa* by Vishwanatha Ranade (c. 1680 A.D.), *Ishwaravilāsa* by Shrikrishna Bhatta (c. 1740 A.D.), *Jaya Vaṁśa Mahākāvya* by Sita Ram Parvanikara (1830 A.D.) and *Kacchavaṁśa Mahākāvya* by Krishna Rama Bhatta (19th c.). Annals of Prithviraj Chauhan of Ajmer were recorded in a Sanskrit epic *Pṛthvīrāja Vijayaṃ* by his contemporary Jayanak which is regarded an authentic source of history unlike *Pṛthvīrāja Rāso* of Chanda Varadayi. History of Mewar is available in epics like *Amarasār* of Jivandhara, *Rājaratnākar* of Sadashiva Nagar, *Sangrāma Mahodaya* of Bihari, *Viravanshavarnan* of Nagaji Ram and in scores of Praśastis and Vanśāvalīs contained in elegant poetic compositions inscribed on stones and pillars of temples and forts. The epic *Rājapraśasti* by Ranchhor Bhatta was inscribed on twentyfive stone slabs and is still preserved on the shore of the lake "Rajsamund" near Kankroli. Jodhpur history is preserved in Sanskrit epics like *Ajītodaya* and *Abhayodaya* by Bhatta Jagjivan and *Durgavijaya Kāvya* by Haridvija (composed for Rathor Durga Das). History of Bundi is preserved in an epic "*Surjanaīarita Mahākāvya*" of Chandrashekhar, a court poet of Rao Surjan Singh of Bundi (16th c.). In the modern times also Sanskrit poets have carried

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on the tradition of recording contemporary events in Sanskrit poems and plays. Krishna Ram Bhatta (19th c.) and Mathuranath Shastri (20th c.) have written poems "*Jaipur Vilāsa*" and "*Jaipur Vaibhavaṃ*" respectively, describing Jaipur of their days. Ambika Datta Vyas (originally of Jaipur who had settled in Benaras) had written a historical novel *Śivarāja Vijayaṃ* (19th c.) on Shivāji.

Drama

Sanskrit plays had been composed and performed at the royal courts of the rulers over the last 5-6 centuries. This tradition made it possible to have some original Sanskrit dramas by eminent dramatists. Someshvar, the author of *Lalita Vigraharāj* and *Vijayaśri* (Ajmer 1153-1163 A.D.), and Mohan Kavi, the author of *Damana Mañjarī Nāṭikā* (1600 A.D.), Krishna Datta, the author of *Rukmiṇīmādhawaṃ*, Harijiban Mishra, the author of *Palāndu Madana, Ghṛtakulya* and other dramas (17th c.), Vishvanath Ranade, the author of *Śṛṅgāravāpikā* (1976 A.D.) (all from Jaipur) are some writers of the old stock whose Sanskrit plays constitute valuable landmarks in the history of Sanskrit drama.

Poetry

Besides the dramatists, Sanskrit poets of Rajasthan continued to adorn the edifice of poetry with their precious jewels throughout these 5-6 centuries. Poets like Rudrakavi (author of *Bhāvaśataka*, c. 1620 A.D.) of Jaipur Shrikrishna Bhatta (the author of *Padya Muktāvali*, 18th c.) of Jaipur, Janardana Bhatta of Bikaner (17th c.), author of *Śṛṅgāraśatakaṃ* & *Vairājñasatakaṃ*, published in Kāvyamālā, Bombay, Sita Ram Parvanikar (18th c.), Krishna Ram Bhatta and Hari Vallabh Bhatta (19th c., whose works were published by Nirnaya Sagar Press) of Jaipur, Shighrakavi Nanda Kishore Shastri, Ramā Nath Shastri and Manilal Bhatta of Nathdwara, Giridhar Sharma 'Navratna' and Giridhari Shastri of Jhalawar, Ganesh Ram Sharma of Doongaspur, Nityanand Shastri and Mani Shankar Shastri of Jodhpur, Satya Narayan Shastri and Vidyadhar Shastri of Bikaner, Kavishiromaṇi Mathuranath Bhatt, Hari Shastri,

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Soorya Narain Shastri, Hari Krishna Shastri, Navalkishor Kankar, Dinanath Trivedi and Ramgopal Shastri etc. of Jaipur, Madan Sharma "Sudhakar" of Shekhavati, Madhukar Shastri of Kota, Kantha Mani Shastri, Lakshmi Narain Purohit, Giridhar Lal Shastri, Gangadhar Shastri etc. of Udaipur and among the younger ones Hari Ram Acharya, Padma Shastri, Radhakrishna Shastri and Girija Prasad of Jaipur are some poets among many who have written poems which were published in individual collections or various periodicals of Sanskrit. The Rajasthan Sahitya Akademi has also brought out a selection of respresentative poems of prominent poets of Rajasthan. These poetic writings include poems on old and new themes, in old and new metres including Ghazals and songs. Mathura Nath Bhatta is known for writing Sanskrit poems in Vraja Bhāṣā metres and Urdū Ghazal metres also. His poetry has the freshness and variety coupled with the learned idiom of classical writing. His *Sāhitya Vaibhavaṃ*, *Govindvaibhavaṃ* etc. have earned him the title of *Kaviśiromaṇi*. He inspired many a Sanskrit poet to break new paths in Sanskrit poetry. He wrote in all the genres of prose, fiction, essays, skits etc., profusely revolutionized the creative writing scene in Sanskrit, edited the journal *Sanskrit Ratnākara* and started a new era. He aimed at proving Sanskrit a living language vibrant with freshness and capable of imbibing new idioms. The literary historians of Sanskrit have called him an epoch-maker of the 1930-1960 era.

This is an elaborate testimony to the fact that a remarkable feature of contemporary Sanskrit poetry of Rajasthan is the wide canvas of themes and the variety of metrical and linguistic vehicle. The Sanskrit poet of Rajasthan was not content with making the protagonists of his epics and poems such heroes as Rāma and Kṛṣṇa or Gandhi and Nehru alone, he has also made a hero of such vegetable tubers as the onion and such household baubles as the soap. Curiously enough, the onion had caught the imagination of two old stock poets. Harijivan Mishra's stage play *Palāndu Mandan* written in 17th c. describes the wedding of the onion. This play has since been published by Dr. Raghavan

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of Madras and also performed on the stage by his troupe there. Krishna Ram Bhatta of 19th c. wrote a long poem *Palandu Rājavijaya* on the consecration of onion as the mightiest lord of vegetable kingdom after his successful conquering expedition. This mock-heroic-cum-scientific allegory was published from Bombay. Kala Nath Shastri's panegyric of the soap in *Phenakāṣ ṭaka* is another example of the light verse.

Equally gratifying is the diversity of metrical vehicles employed by the modern Sanskrit poet of Rajasthan. Ranging from the classical metres common in Sanskrit, Prakrit and Apabransha, the poets here have written with felicity in Urdu and Persian metres, in song forms, quawwalis, vers libre and all that the like of which is found in the modern poetry of other languages. Nursery rhymes of Dr. Hari Ram Acharya, songs of Girija Prasad and Radha Krishna Shastri set to music are a common fare in the poetic symposia of Sanskrit in Rajasthan which still attract the audience just as the Kavi Sammelans of Hindi or Mushaiaras of Urdu do. Dr. H.R. Acharya of the Sanskrit Department, University of Rajasthan has figured in the All India Radio's All Languages Poetic Symposium broadcast on the eve of Republic Day of 1979 with Sanskrit song recited by him in the melodious tune characteristic of the Hindi song writers. A glance at the Sanskrit publications of the last 4 decades and the material published in Sanskrit periodicals over the last fifty years will evidence the Rajasthan Sanskrit poets' awareness of the modern context, the socio-political changes taking place on the National scene, the struggle of the nation of Independence and other important events. Padma Shastri has written an epic on the life of Lenin. Mohan Lal Pandey of Jaipur has written a Khaṇḍa Kāvya named *Patradūtaṃ* on the theme of Saddam Husain of Iraq, the Gulf War and the U.S. troops. He has written a historical novel on Padmini set against the background of Rajput mediaeval history. The story of Gandhi in Sanskrit verses written by Madhukar Shastri is published by Rajasthan Sahitya Akademi. Poems and plays on the life of Nehru or on the Bangla Desh emancipation or on the passing

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away of a National dignitary are a usual fare we come across while glancing through the Sanskrit periodicals of Rajasthan of the last decades.

Fiction and Radio Plays

Besides poetry, the litterateurs of Rajasthan have also produced a rich variety of prose writings and fiction in its various genres. Udai Chandra of Bikaner (17th c.) wrote *Pāṇḍitya Darpaṇa* in prose and verse. Harideo Vyas (17th c.) wrote travelogues in letter form entitled *Ajita Vijñapti*, Mathura Nath Bhatt (20th c.) has written novels like *Ādarśa Ramaṇī* and over a hundred short stories in Sanskrit both on historical and social themes. Other fiction writers of Rajasthan are, to mention a few, Ganesh Ram Sharma, Narayan Kankar, Kala Nath Shastri, Lakshmi Narayan Purohit and Hari Krishna Goswami (whose short stories have been published under the name *Lalita Kathā Kalpalatā*. Sanskrit plays have been written by Govind Prasad Dadhich of Jaipur and Satya Narain of Ajmer. Credit of reviving intense activity of original playwriting in Sanskrit should go to the Jaipur station of All India Radio which started broadcasting a series of original Sanskrit plays in 1956 which went upto 1962. Radio plays on historical and social themes written by AIR Jaipur in this duration include "*Mañjula*" by Mathura Nath Bhatta, "*Chittorsingh*" by Kala Nath Shastri, "*Bhartrihari*" by Hari Ram Acharya. Other stations like Allahabad also broadcast these scripts of Sanskrit plays. Sanskrit plays of Kala Nath Shastri are collected in "*Sanskrit Nāṭya Vallarī*" and those of Dr. Hari Ram Acharya in "*Pūrva Śākuntalam*". Dr. Indu Shekhar of Jaipur has written Radio plays like the one on the love affair of the famous Pandith Jagannatha with the charming Mohammedan belle "*Lavangi*". This play was broadcast by All India Radio, Delhi. We have no dearth of One-Act-Plays or stageable skits either, in Sanskrit. A collection of Sanskrit One-Act-Plays written by Dr. Narain Kankar has been published by the Rajasthan Sahitya Akademi. A collection of

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Pt. Ganesh Ram Sharma's short stories has also been published by this Akademi. Recently the Akademi has brought out a collection of Sanskrit short stories written by Rajasthan's Sanskrit fiction-writers on modern themes in modern style. Short stories, novel, personal essays of Kala Nath Shastry have been published under the title *Ākhyānavallarī*. A selection of stories of the same author was published by Rajasthan Sanskrit Academy under the name *Kathānakavallī*.

Editing

It deserves special mention here that the Pandits of Jaipur were the most prominent among those who contributed to the revival of Sanskrit literature in the beginning of 19th century by way of intense publication activity carried on by such publication centres of Bombay, Gorakhpur etc. as Nirnaya Sagar Press, Venkateshvar Press and Gita Press. The "*Kāvya Mālā*" series brought out by the Nirnaya Sagar Press deserves a special mention. It was for the first time in this series that hundreds of valuable poems and works of hundreds of poets were collected, edited and published in 14 "clusters" (called *Gucchakas*) with short notes on the authors. In all 150 poetic works were published in these 14 collections. Besides this, 100 other volumes of literary works and works on poetics were published in this series. This had brought a veritable renaissance in the Sanskrit world in the 19th c. As editors of this series eminent Sanskrit scholars of India had lent their services. Most prominent among these was Mahāmahopādhyāya Durga Prasad Sharma of Jaipur (19th c.) who edited a large number of these titles. M.M. Shivadatta Sharma Dadhimath and Kedara Nath Sharma (son of M.M. Durga Prasad) of Jaipur also edited some numbers of this series. Chimman Lal Goswami of Bikaner who was the editor of "Kalyāṇa Kalpataru", a sister monthly of Kalyāṇa, in English medium and who edited also "Kalyāṇa" monthly (of Hindi, a religious journal) was one of the main figures guiding the publication activities of Gita Press, Gorakhpur.

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Translations

A remarkable trend in Sanskrit literature is a long tradition of translating important works from other languages into Sanskrit. Rajasthan also has contributed to this tradition. Just as the poets of 18th and 19th centuries translated into Vraja Bhāṣā the classics of Amaruk, Bhartrihari etc., the Sanskrit poets of later days made effective and successful attempts of translating works of Persian, Hindi and other languages into Sanskrit. Giridhara Sharma "Navaratna" of Jhalawar had translated and published some Rubais of Omar Khayyam. Mathura Nath Bhatta of Jaipur translated Dohās of the classical Vraj bhāṣā poet Bihari's "*Satasayī*" and also Gāthās of *Gāthā Sāptaśati* in the same metre into Sanskrit. Bhagwan Dutt Shastri Rakesh of Bhilwara has translated Jaya Shankar Prasad's Hindi classic *Kāmāyanī* epic in Sanskrit verses. Dharmendra Nath Acharya of Bharatpur has translated and published Persian "Gulistan" of Shekh Sadi in Sanskrit verses and prose styled as "*Puṣpa Loka*" and Guru Govinda Singh's "Zafarnama" from Persian into Sanskrit styled as *Vijayapatraṃ*. He has also translated all the Rubais of Omar Khayyam in Sanskrit verses. Kalanath Shastri has translated some ghazals of Ghalib in the same metre. Vishveshvar Nath Reu of Jodhpur (20th c.) has done a commendable work by writing Hindu Law in Sanskrit verses styled as "*Ārya Vidhānaṃ*", Mathura Nath Bhatta translated novels and short stories from Bengali into Sanskrit and also stories of Prem Chand and some Hindi writers. Goswami Hari Krishna Shastri translated a Bengali novel and a Hindi novel. Madhukar Shastri of Kota is translating the holy Quran into Sanskrit. Dr. Shiv Kumar Shukla has translated "*Ramacaritamānasa*" of Tulsidas into Sanskrit.

Literary Journals

With the rise of Sanskrit periodicals in India like 'Vidyodaya' (1873 A.D.) and 'Sanskrit Candrikā' (1893 A.D.) an era of profuse creative activity of literary journalism had set in by the end of the 19th c. Rajasthan, especially Jaipur,

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contributed to this trend most admirably, "*Sanskrit Ratnākara*" a long-lived and celebrated Sanskrit monthly was started in Jaipur in 1904, was later adopted as its chief organ by All India Sanskrit Sahitya Sammelan (a leading organisation of Sanskrit) and continued to be published from Jaipur till 1949 when its office was transferred from Jaipur to Benaras. Its editor Mathura Nath Shastri of Jaipur made many landmarks in the history of Sanskrit journalism by introducing modern trends in it like regular columns of Book Reviews, News and Notes, Fun and Frolic, Views' Forum and so on. After transfer of its headquarters, Jaipur started another Sanskrit monthly "*Bhāratī*" in 1950 which is continuing. The Rajasthan Sanskrit Akademi has instituted a Sanskrit quarterly "*Swara Maṅgalā*" which is being published regularly. All these Sanskrit periodicals have contributed richly to the development of creative genres of recent varieties in Sanskrit.

Place of Honour

That Rajasthan is still a cradle of a rich creative literary activity in Sanskrit will be evident from the long lists of living Sanskrit writers compiled by such literary institutions as the Rajasthan Sanskrit Sammelan and the Rajasthan Sanskrit Akademi. The Academy has published an account of Modern Sanskrit Writers in five volumes.

In short, a birds' eye-view on the contribution of Rajasthan to Sanskrit literature right since the days of Riyāsats and also a brief survey of creative writing being done in Sanskrit by the contemporary writers will reveal a valuable stick of works which the state can be justly proud of. An evidence of it can be found in the fact that many Sanskrit scholars of Rajasthan have been honoured by the President of India by Certificate of Honour. When such honour was instituted in 1958 M.M. Girdhar Sharma Chaturvedi was first to be honoured. Since then Vidyadhar Shastri of Bikaner and Dr. Mandan Mishra, Dr. R.C. Dwivedi, Pt. Jagadish Sharma, Pt. Nawal Kishore Kankar, Pt. Gangadhar Dwivedi, Dr. Narain Kankar, Pt. Khadga Nath Mishra, Pt.

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Kalyan Datta Sharma, Devarshi Kala Nath Shastri and Dr. Shiv Datta Chaturvedi of Jaipur and Pt. Vishwa Nath Mishra of Bikaner have also received this honour. Thousands of Sanskrit teachers and hundreds of devoted Sanskrit scholars are still pursuing reading, writing and teaching activity of Sanskrit language and literature here.

Rajasthan, in this way, can claim that this land though comprising a large stretch of desert, has been fertile enough for scholarship of Sanskrit and Shāstraic and literary writings in this language.

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SANSKRIT STUDIES IN BENGAL

Prof. Ramaranjan Mukherji

Preamble

The early literary history of Bengal, to which or to parts of which references commence with comparatively late Vedic literature, is for the most part a matter of conjecture. It is more or less certain that in the period or periods during which the Vedic Saṁhitās came into existence, Bengal had not probably yet characterised itself as a political and cultural, much less as a literary, unit of northern Āryan India. The horizon of the earliest Āryan singers is apparently limited to the region extending eastwards only as far as Bhagalpur. The Theologians of the *Aitareya Brāhmaṇa*, however, refer to people who lived in large numbers beyond the frontiers of Āryandom and were classed as dasyus. Among such folks we find mention of the Puṇḍras. Puṇḍrangara, the capital city of this ancient people, is proved by epigraphic evidence to have been situated in the Bogra district of Northern Bengal. The *Aitareya Āraṇyaka* (II.I.1-Keith, *Ait. Ār.*, 101,200) is supposed to contain the name of Vangas, ('*vayaṁsi vanga-vagadha*' - should be : 'Vaṅga-magadha' i.e. the people of Vanga & Magadha) and speaks of them as folks guilty of transgression. Clear and categorial reference to Vaṅga is contained in the *Baudhāyana-dharmasūtra*, (1.1.25), where the people have been described as lying outside the pale of Vedic culture and people staying there even for a short period were required to go through expiatory rites. The *Rāmāyaṇa* mentions the people of the land as samṛddha (prosperous). In the *Mahābhārata*

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(II.30) Bhīma's conquest campaign centred round Bengal also, where the reference to the people called Pra-*Sumhas* have been interpreted as those living near the *Suhmas* in some part of Western Bengal. Again in the Tīrthayātrā section of the Vanaparva (Chap. 85-2-4) of the epic we find reference to the holy river Karatoya, which is known to have flown past the city of Puṇḍranagara (Mahasthangarh) in North Bengal and of the spot where the Ganges emptied itself into the sea:

"Gangāyās tatra rājendra sagarasya ca sangame."

The *Ācārangasūtra* (1.8.3; SBE, XXII-Jainasūtras. part,1,p.84) of the Jains of course mention the wild character of the people of Bengal, recording therein that Mahāvīra travelled in the 'pathless country' of the Ladhas in Vajjabhumi and Subbhabhumi, where the natives attacked him. The Jaina Prajñāpara of course includes the Vaṅgas and the Ladhas in the list of Āryan peoples, thereby having support from the Subhaparva of the *Mahābhārata* (52.17) where the Vanas and the Puṇḍrasa have been described as well-born Kṣatriyas. It may be of interest to note that a Bengal tribe (the Gaudas) and the royal family of Pālas in historic ages were considered to have pan-oceanic connection (*Epigraphia Indica*, XIV. 120: having the expression: samudrasrayasya. On the pan-oceanic connection of the Pālas, see the commentary on Samdhyakara's *Rāmacarita*, 1.4).

So far as the linguistic records are concerned, though it is a fact that the speech of the northern region has been eulogised even in the *Kauśītaki Brāhmaṇa* (IVII.6: *tasma udīcyaṁ diśi prajña tatra vāg ucyate...*) yet several references by Pāṇini with respect to different peculiarities of the eastreners in respect of morphology, phonetics and syntax, make it probable that linguistic speculations in the east must have acquired such a position in the time of Pāṇini that it became necessary for him to take them into account. We may note here that Gauda in the sense of a country has been mentioned in the *Aṣṭādhyāyī* (vi.2.100) and the Ganapatha mentions a Vạṅgīa Pāṇini, who betrays a greater knowledge

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of the political divisions of the east, including therein Vaṅga, and in another interesting passage presents some information regarding the employment of certian verbs in a peculiar sense by the people of the east. After several countries, when the Gupta rulers came to power, the only definite evidence of Sanskrit culture is afforded by the inscriptional records, discovered in Bengal, which give us the earliest instances of actual Sanskrit compositions. Leaving aside the short Brāhmī inscription from Mahasthana,... and the cryptic record (three lines) of Candravarman (*EI*, XIII, 133), on the Susunia Hill in West Bengal, we have eight short copper-plates, which issued by the local officers of the Gupta emperors in North Bengal, cover in dates one century between 443-543 A.D. It is not until we came to the 7th cen. A.D. that we find the high-flown Kāvya-style in prose and verse employed in the epigraphic records, such for instance, as displayed in the Tippera copper-plates of Lokanatha or the Nidhanpur copper-plates of Bhaskar-varman (*EI*.XII.65f). This is supplemented by the testimony of the Chinese pilgrim, Fa-hien, who visited India in the beginning of the 5th century and spent two years at Tamralipti in studying and copying manuscripts. The later and much more extensive itinerary of 'Hiuen Tsang' in the 7th cen. A.D., who visited Puṇḍravardhana, Samatata and Karṇasuvarṇa, is remarkable for its reference to the love of learning of the people. At a little later 'I-Tsing' after coming to India, definitely states that he learnt Sanskrit and Śabdavidyā (the scence of words) in Tamralipta (Takakusu-Itsing, P.XXXI). To Bengal of Gupta period belongs the composition of a technical śāstra in Sanskrit on elephant lore, entitled Hastyāyurveda. Next in importance should come the name of Candragomin, founder of the Gauḍīya school of Sanskrit grammar. The philosophical work of 215 memorial verses, having the appelation of Gauḍapadakārikā, ascribed to Gauḍapāda, stated to be the pupil of Śuka and teacher's teacher of the great Śamkara, has been established as the compendium of the Kārikās belonging to a Gauḍa school of

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Vedānta. Bāṇabhaṭṭa refers to literary diction of the Gaudas (*gaudesvṭ*...... akṣaradamvaraḥ). The distinction drawn between the Gauda and the Vaidarbhi rīti as pointed out by Bhāmaha and Daṇḍin in the 7th and 8th centuries speaks of Bengal's distinct and original achievement in the sphere or literary diction. With more or less certainly reference is to be made to the *Rāmacarita* of Sandhyakaranandin, describing in 220 Āryā verses, through constant play on words (śleṣa), the story of *Rāmāyaṇa* and the history of *Rāmapāla* of the Pāla dynasty. The logical-philosophical text—the *Nyāyakaṇḍali* on the Praśasta-pada-bhya, by Sridharabhatta of the village Bhursut, near Burdwan, is a substantial contribution. In the field of the technical science of medicine Carrapanidatta, the well-known commentator of Caraka and Suśruta may claim outstanding contribution. In the field of Dharmaśāstra Bengal's contribution outshines those of other States of India. Special mention is to be made of Bhavadevabhatta, Halayudha, Jitendra and Jīmūtavāhana. Jīmūtavāhana is the epoch-making writer of the digest entitled, Dāyabhāga, forming a part of the greater treatise, *Dharmaratna*, which is yet to be unearthed and the law of inheritance propagated by him, is a direct challenge to Vijñāneśvara's *Janmasvatva-vāda* (right of the sons to the paternal estate by virtue of birth only), which is operative throughout the country except in Bengal where the laws of Jīmūtavāhana's Dāyabhāga hold ground. Special mention should be made to the twentyeight Tattavas (Aṣṭ aviṁśtitattva) composed by Raghunandana in the sixteenth century, which have exerted influence on the religious and ritualistic aspect of the society of Bengal.

By far most extensive literature of this period which has also an importance and interest of its own, concerns itself with the large number of Buddhist writers, whose works, however are mostly lost in Sanskrit and are preserved in Tibetan translation. These writers flourished in Bengal under the Buddhist Pāla kings in the 10th and 11th centuries or perhaps a little earlier. The works belong to different Yanas

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which developed out of the Mahāyāna and are loosely called Buddhist Tantra, as opposed to the Buddhist Pure Sūtras, teaching esoteric doctrines, rites and practices in a highly obscure, and perhaps symbolic language. Of the personages, we may make mention of the Mahāyānist scholar Śīlabhadra, friend and teacher of 'Hiuen Tasang', whose only work translated into Tibetan has survived as : Ārya-Buddha-bhūmi-vyākhyāna.

Special mention is to be made of the great scholar Santarakshita, author of the most important Buddhist philosophical text—*Tattvasaṁgraha*. We should mention in this context the great Buddhist logician, Jñānaśrīmitra, whose texts have recently been reconstructed into Sanskrit from Tibetan. A considerably good number of Buddhist Tāntric texts have enriched the stock of Sanskrit literature in Bengal. (For detailed account of such literature, special reference is to be made to the *History of Bengal*, Vol. 1, (Hindu Period), University of Dacca, Edited By R.C.Majumdar, 1976 (Third impression), pp.325ff).

The contribution of Bengal in the field of Navyanyāya (neo-logic) deserves a distinct mention, for detailed description of which special reference is to be made to the treatise in Bengali entitled:

Vangalir Sārasvat Avadāna - Part -1 & *Vange Navya-nyāya-carcā* by Dinesa Candra Bhattacharya, Calcutta, First edition, 1358 B.Y.

Starting with Sridharācārya, author of Nyāyakandali on the Praśastapadabhāṣya, hailing from the village: Bhurisṛṣṭi.

Professor Bhattacharya has delineated a detailed picture of Bengal's contribution to the field of neo-logic, which was mainly Navadvipa-based. Most prominent amongst them are Vasudeva Sarvabhauma, the great Raghunatha Siromani, author of different logical treatises of Didhiti-group on the *Tattvacintāmaṇi* of Gangesa Upadhyaya, Vivanatha, author of

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Bhāṣā-pariccheda and Jagadisa, author of *Śabdaśakti-prakāśikā*.

And others who have enriched the Navyanyāya literature, which is Bengal's singular contribution.

Sanskrit In University System

Of the ten Universities in West Bengal, four have Post-graduate Departments in Sanskrit, imparting instructions in Post-graduate courses and undertaking Research Programmes. Among those Universities, some Universities have established Centres of Excellence in different areas and have also been able to create large collection of manuscripts and curios.

University of Calcutta

The University of Calcutta, which happens to be the oldest University in the country has been conducting Post-graduate and Research Programmes in Sanskrit for more than hundred and fifty years. At the instance of Sir Ashutosh Mukherji Vice-Chancellor of the University, the Department of Sanskrit was enriched to a considerable extent by induction of modern and traditional scholars, available in the entire country. The dream of Sir Ashutosh Mukherji was to create a band of scholars, having deep penetration into original texts and, at the same time, endowed with scientific insight, competent to make comparative and critical analysis and thereby to place Sanskrit learning in the high pedestal of knowledge. The facilities for specialisation in diverse areas of Sanskrit learning, naturally were expanded, enabling searching scholars to opt for diverse branches of Sanskrit studies. Even now the University of Calcutta is continuing to offer facilities for specialisation in different areas of Sanskrit studies, including Pali and Buddhism, Prakrit and Jainism and Śaivism. The Department has rich collection of manuscripts which, possibly, happens to be the largest collections of manuscripts in a University Department.

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Jadavpur University

Jadavpur University, established by an Act of the Government of West Bengal in 1955 has a strong Department of Sanskrit, which started functioning in 1956. The Department offers both Post-graduate and Under-graduate Programmes and runs also a number of courses, including Evening Courses in Sanskrit studies for the benefit of persons engaged in teaching professions, imparting instructions in Schools. The University Grants Commission has been pleased to identify the Department of Sanskrit as a Department for Special Assistance having for its major thrust areas and literary criticism, and Philosophical studies. This Department, which is heading for recognition as a Centre of Advanced Studies, has a programme of publishing Monographs and Books and critically edited original Sanskrit texts under 'Jadavpur University Sanskrit Series'. The number of publications of the Department is considerable, and the volume of the publications alone testifies to the scholarship of teachers and scholars, associated with the Department as also the labour expanded by them in finding out new truths and new relations amongst existing concepts. The Department offers facilities for specialisation in Inscriptions and Epics & Purāṇas also, apart from the major thrust areas.

Recently the Department has set up a Centre of Indology, where the mind of India as revealed through different artistic exercises is being analysed and portrayed at great length.

Rabindra-Bharati University

Rabindra-Bharati University, established equally by an Act of the Government of West Bengal has been functioning since 1960. The Department of Sanskrit of this University started operating from the very date of inception of the University. The Department conducts Under-graduate, Post-graduate and Research Programmes and offers certain Bridge Courses also for the benefit of ordinary graduates, willing to

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go for Post-graduate education. Having for its objective propagation from Sanskrit texts, mainly from the Upaniṣads, the University has made study of Indian Culture, based on Sanskrit, one of the compulsory subjects of study in undergraduate programme, run by all its Faculties including Faculties of Performing Arts and the Fine Arts.

University Grants Commission has been pleased to establish a centre of Vedic Studies in the University which has started attracting scholars from all over the country and abroad. The Centre is organising Research Programmes, Seminars, Symoposia, Workshops and is continuing to enrich the stock of human knowledge by its collaborative research. Presently the Centre is engaged in preparing an Encyclopedia of Vedas for the guidance of the Twenty-first century. Apart from the Vedas, the areas handled by the department are represented by Literature and Literary Criticism, Nyāya and Mīmāṁsā systems of Philosophy, and Grammar & Linguistics.

University of Burdwan

Set up by Act of the Government of West Bengal 1959, the University of Burdwan has been running its Department of Sanskrit since the days of inception. The University is affiliated one and undergraduate programmes are handled by colleges affiliated to the University. The University Department takes care of Post-graduate and Research programmes, the areas of specialisation offered being Literature and Literary Criticism, Vedic Studies, diverse systems of Indian Philosophy and Inscriptions and Numismatics. The Department runs a number of courses, including Refresher's Courses sanctioned by the University Grants Commission. It has a rich Seminar Library, as also a Museum which contains magnificent collections of manuscripts and fantastic curios.

Visva-Bharati University

Visva-Bharati, the only central university in this state,

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has an equally rich Department of Sanskrit, offering both Under-graduate and Post-graduate programmes as also conducting research in diverse areas of Sanskrit learning. The Department is a Department of Sanskrit, Pali and Prakrit, and consequently the course-structure drawn by it has substantial components of Prakrit and Pali. The Department believes in the principle that for building up a real scholar of Sanskrit it is essential to give a dose of Pali and Prakrit to him, so that he can acquire competence to penetrate into texts of Buddhism and Jainism. This penetration is necessary to have a knowledge of the multi-dimensional Indian Culture. This Department also has a rich collection of books and manuscripts, and since Performing and Visual Arts happen to be the major areas of the University, original texts in Musicology and diverse forms of Indian Arts get prominence in the course-structure framed by the Department.

Sanskrit in Tradition System

Calcutta has continued to establish itself as a great Centre for traditional learning, and in spite of many problems and difficulties, traditional learning has survived in the city as also in the state. Government Sanskrit College which is in existence for more than 150 years has rich unit of traditional learning, where scholars drawn from all over the country receive instructions from teachers trained on traditional line, who have deep penetration into original texts. Almost all the areas of Sanskrit learning are cultivated in the traditional unit of the Government Sanskrit College.

The Sanskrit College, Calcutta, is the ripened form of the Fort William College. Established as early as 1800, it attained modified form and on the recommendation of Lord Hastings, the then Governor General in 1821, the foundation stone of its new building was laid on the 25th February, 1824, the contemplation being to build a College on the pattern of the Kasi Sanskrit College, under patronage of Horace Heman Wilson. Though in the first stage there was

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provision for teaching through Sanskrit language the subjects like Vyākaraṇa, Sāhitya, Alaṁkāra, Vedānta, Smṛti and Nyāya, gradually the subjects were supplemented by more subjects like Jyotiṣa, Vaidyaka, English, Bengali and Ancient History (puravṛtta). In the preliminary stages the administration was conducted under the stewardship of the eminent Indologists like Capt. A. Triar, J.C.Southerland, Major G.T. Marshall and Iswar Candra Vidyasagara. In 1851 Vidyasagara was appointed Principal of the College. The last Englishman Principal of the College was E.B. Cowell. This college was rightly regarded as the premier Institution for Indological studies and this was the only Institution where there was Post-graduate Department of Training and Research, preparing the students for Ph.D. and D. Litt. Degrees of the Calcutta University, in the different branches like Vedic language and literature, Sanskrit language and literature, Indology, Indian Philosophy, and Smṛti and Purāṇa, those days, and they are manned by the most eminent Sanskrit scholars in India. In the traditional type of Sanskrit studies this College had provision for imparting Śāstric lessons in almost all the branches of Sanskrit learning. For higher research studies in the traditional method this College had provision for teaching the Mahācaryā course in the major subjects like Vedānta, Sāhitya, Smṛti etc. This scheme is unique in character.

Besides these this institution now has provision for teaching Honours in the four subjects, namely, Sanskrit, Pāli, Linguistics, and Ancient Indian and World History. The College has a Museum—Haraprasad Museum and the Research Journal published half-yearly from the Post-graduate Department of the College, under the appellation—'Our Heritage' has been recognised as the best Indological Journal. The Research publications of this institute number more than 208 and as many as 20 are in their advanced stage of publication. The Library may claim to be the richest in the collection of books on Indology numbering nearly 80,000 and manuscripts, numbering 30,000. The Government of West

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Bengal is contemplating to declare this holy Institution 'a Deemed University', which it eminently deserves.

In this context reference should be made of the endeavour of the Government of West Bengal which had reached fruition in the establishment of three Government Sanskrit Colleges for teaching Sanskrit in the traditional style in Navadvipa, Coochbehar in North Bengal and Midnapore.

Mention should be made of the fact that the Government of West Bengal has established the full-fledged department under the Education Directorate, in the name of Vangiya Sanskrit Siksha Parishad, which supervises the activities of as many as 1000 Tols, otherwise called Catuspathis, and recommends to the Government as also to the Government of India for release of financial grants. It conducts the Sanskrit examinations and awards Degrees in the three-tier system Ādya, Madhya and Tīrtha. It is a miniature examining university.

Sri Sri Sitaramdas Omkarnath Samskrita Siksha Samsad, a comparatively recent voluntary organisation, having for its chief objective, propagation of the message of Sanskrit throughout the length and breadth of the globe is running a Veda Vidyalaya, which happens to be one of the major units of the Samsad. This Unit is imparting instructions to young learners on the technique of chanting Vedas with proper intonations, so that the skill of chanting Vedas can be handed down to the twenty-first century. This Unit is offering, with the assistance of Maharṣi Sandipani Rashtriya Vedvidya Pratisthanam, part-time course in Vedic studies in which school students of a particular age-group are being imparted instructions in the art of Vedic chanting. A dose of Indian Culture also is being given to each student, so that the young learners can feel justified pride in the rich cultural heritage of the nation. This Unit is also conducting Vedic classes (open to all), where any inquisitive person can receive lesson in regard to multi-dimensional Vedic Culture and can know the fundamentals of Indian Tradition. Through its Maha-

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vidyalaya Unit, the Samsad had been running 'Śāstrī' and 'Ācārya' Programmes under the patronage of the Rashtriya Sanskrit Sansthan and was conducting research programmes also leading to 'Vidyā-Vāridhi' degree of the same Sansthan. Areas in which the Mahavidyalaya Unit was working were represented by Literary Criticism, Nyāya System of Philosophy, Advaita-Vedānta, Bauddha Darśana, Vyākaraṇa and Dharma-Śāstra. The Mahavidyalaya Unit had a rich collection of books. The Museum run by this Unit was equally rich in collection of Manuscripts. The Samsad has a strong research centre and an equally strong cultural centre, funded by Ministry of HRD and Ministry of Toursim & Culture. At present, the Samsad along with all its Units is the greatest Centre of traditional learning in the state of West Bengal.

In 1997 Rashtriya Sanskrit Sansthan had been pleased to declare the Mahavidyalaya unit of Sri Sri Sitaramdas Omkarnath Samskrita Siksha Samsad an 'Adarsha Mahavidyalaya' under the relevant provisions of the Ministry of Human Resource Development of Government of India. The College unit, now styled as 'Sri Sitaram Vaidic Adarsha Sanskrit Mahavidyalaya' has emerged, thereafter, as a separate Institution, imparting instructions in Under-graduate and Post-graduate programmes of Rashtriya Sanskrit Sansthan in the areas of Literature, Legal Texts, Astrology, Linguistics and important branches of Indian Philosophy including Bauddha-Darshana, and extending opportunities to research scholars to carry out research in areas, mentioned before.

Apart from Sri Sitaram Vaidic Adarsha Sanskrit Mahavidyalaya, there are two more ''Adarsha Mahavidyalayas' in West Bengal,—Thakur Gadadhar Vidyapeetha, situated at Kalipur, Arambug, Hoogly and Bikram Kishore Adarsha Sanskrit Mahavidyalaya, situated at Kaliachak, Contai Subdivision, Midnapore. Both these Institutions are imparting instructions in Under-graduate and Post-graduate programmes in selected areas approved by Rashtriya Sanskrit Sansthan.

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The state of West Bengal is proud to have a number of Centres for traditional learning, commonly known as Tols in its different regions, particularly in the districts of Birbhum, Burdwan, Bankura and Midnapore, identified as the Rarh Region and Nabadwip, which was famous for its traditional learning since the days of Lord Caitanya, five hundred years back. Nabadwip continued to exist as a great centre of excellence in the field of traditional learning till the 19th century and a considerable portion of the scholarship of Varanasi was contributed by the Bengal pandits, particularly by those drawn Nabadwip and Calcutta.

Bharati Catuspathi, a comparatively new organisation, is trying to revive the glory of Sanskrit in Nabadwip region by implementing diverse programmes intending to propagate Sanskrit learning. This Institution is offering Under-graduate and Post-graduate programmes and is affiliated to Sampurnanand Sanskrit Vishwa Vidyalaya, Varanasi. Of the centres of traditional learning, commonly known as Tols, special mention may be made of Vijaya Catuspathi,Burdwan; Sankari Catuspathi, Suri, Birbhum and Nabadwip Sanskrit College, which are offering courses run by Vangiya Samkrita Siksha Parisad, Calcutta. Special mention here should be made of the most prominent non-Government voluntary Sanskrit organisation in Calcutta, having the appellation of Sanskrit Sahitya Parisad, established by the Sanskrit traditional Pundits, more than seventy five years age. In its present form, it is housed in a very spacious three-storeyed building, containing in it a free reading room for the Sanskritists and Indologists, a Library very rich, having 20,000 published books and fifteen thousand manuscripts, most of which have been processed and catalogued. A Descriptive Catalogue of the manuscripts on Tantra has already been published. Others on Dharmaśāstra and Koṣa are in advanced stage of publication. It has a monthly Sanskrit Journal and to its credit, has more than fifty publications. There is provision for free teaching of Sanskrit students in almost all the major branches

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of Sanskrit learning. The records of the students appearing at the Sanskrit examinations are bright and brilliant. In short, such a Sanskrit organisation may be treated rightly as an asset to Sanskrit studies as also to the society. Of similar category and status are the Howrah Samskrita Sahitya Samaja, which has its own building accommodating a rather rich Library of Sanskrit manuscripts and Catuspathis, where several pandits of reputation teach differrent subjects, specially, Sāhitya and Dharmaśāstra. It has specialisation in popularising Sanskrit through arrangement of seminars and staging of Sanskrit dramas. Mention should also be made of another voluntary organisation in Sanskrit under the name of Bangiya Purāṇa Parisad, which has been functioning for more than fifty years in Santipur, adjacent to Navadvipa, the birthplace of Advaitācārya, the holy preceptor of Sricaitanya. The Institution independently awards Degrees and has in its possession a very good number of Sanskrit manuscripts.

Bhatta-palli, otherwise commonly known as Bhatpara, which some fifty years ago was regarded as rival of Navadvipa being the literary activities of several Mahāmahopādhyāyas specially in the branches of Nyāya and Dharmaśāstra, has now lost its glamour and glory, but it is hoped that the Mulajor Sanskrit College here, which had held high the banner of Sanskrit learning in its traditional form, will regain its glory soon. All this shows that Calcutta and West Bengal are continuing to retain their prestigious position in the fields of both modern and traditional learning, even in the last decade of the twentieth century.

The Asiatic Society

In modern India, the Asiatic Society, founded in 1784 is the oldest Institution of learning in Science and Humanities. It has created history and has contributed to it. Through its work it revealed the cultural and intellectual achievements of India to the rest of the world. It has also contributed to the rediscovery of Indian heritage and to the establishment of

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self-respect for the country and its people.

Since it became an Institution of National Importance in 1984, ending a rather prolonged period of stagnation and dire financial difficulties, the Asiatic Society instituted diversified research programmes in many fields such as South East Asian Studies, Islamic Culture and Civilisation, Folklore and Culture, History of Science, History of Medicine, Language and Linguistics, Universal Spiritual Values and Tagore Studies. Scholars from foreign countries participated in these programmes.

Traditional Sanskrit courses like Shastri (B.A.), Ācārya (M.A.) and Post-graduate courses in Manuscriptology and Oriental Studies including Indian Cultural and Civilisation were introduced in 1985. Scholars from different countries including a lecturer in Philosophy of Havana University, having a Doctorate degree, attended the courses.

Library

The library of the Asiatic Society is the oldest of its kind in modern India. Initially, the library was located in private dwelling houses of the Pioneers, as the Society did not have its own house. Gradually, its collections grew and were brought into its own house. The nucleus was, however, formed initially from the gifts received from various sources. The collection was expanded and enriched by the titles of Tipu Sultan Library in 1808 and those of the Fort William College (between 1800-1830). This was further enriched by the collections of many eminent intellectuals of the period.

The Society acquired a complete set of Tibetan manuscripts of B.H. Hodgson. A second set was brought by Alexander Csoma de Koros, the famous Tibetan scholar of Hungary. Much later, the society got the collections of Dr. C.W. Gruner, Dr. B.C. Law, Dr. R.P. Chanda and many others. By 1884 the society owned about 19,425 books and manuscripts in English, Arabic, Persian, Urdu, Sanskrit,

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Tibetan, Burmese and Siamese. Among the priceless collection of books and manuscripts only a few may be mentioned here. Among the earliest printed books mention may be made of Juli Firmict Astronomicorum libriocto integri (Venice, 1499), Kripara Sastrera Artha, Bheda (Bengali in roman script, Lisbon, 1743). The earliest Sanskrit manuscript in the library, Kubjikamatam, belongs to circa 7th century A.D. Among other outstanding rare manuscripts of the Holy Quran and the Gulistan, said to be the first copies form the original manuscripts and the Bādshānāmāh which bears an autograph of the Mughal Emperior, Shah Jahan.

The library has two distinct division—printed reading materials and manuscripts.

Books & Journals

There are about 2,00,000 books and journals, monographs and pamphlets in European and Indian languages on various fields of humanistic knowledge (particularly Oriental Studies in all its branches). There is a good collection of books on the life sciences and earth sciences. Many of the books are rare and are kept in a separate sequence. The library receives 155 journals, on subscription and 302 journals in exchange.

Manuscripts

The society has a rich collection of manuscripts of Sanskrit, Pali, Tibetan, Prakrit, Arabic, Persian and numerous other languages. The Sanskrit manuscripts are written in various Indian scripts. Some of the manuscripts are illustrated and several of them once belonged to the Mughal Imperial Library. The Chinese manuscripts consist of translation of the Indian Buddhist texts, and the Tibetan manuscripts cover the entire set of the Tanjur (bstangyur) and Kanjur (bka-gyur).

The society has a very good collection of old Sanskrit manuscripts from about the 7th Century A.D. Some are dated

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and some undated. Most of these are on palm-leaf. *Aṣṭasahasrīkaprajñāpāramitā* is a Buddhist work copied in the 6th year of Mahipala (11th century). There are manuscripts written at the behest of Akbar, Shah Jahan and Jahangir. There are about 50,000 manuscripts in the possession of the Museum.

Museum

Although the society continued to receive art objects, it had no museum of its own. The idea to build a museum was first mooted in 1796, but nothing came out at that time. In 1814, Dr. Nathaniel Wallich, a Danish Surgeon at the Danish settlement in Serampore, urged upon the society to set up a museum. While all coins, copper-plates, sculptures etc. were placed in charge of the Librarian, Dr. Wallich was appointed the Curator-in-Charge of the geological and zoological specimens. Thus, the foundation of the oldest museum in modern India was laid in Calcutta, and it thrived rapidly.

An Art Gallery, the first of its kind in India, was opened by the society in December, 1834.

Cultural Centres in West Bengal

There are a number of groups which are trying to propagate the message of Sanskrit through presentation of Sanskrit songs, Dance-forms as also of Sanskrit Dramas. The names of these groups along with the names of Directors are indicated below:

Name of the Centre	Name of the Director
Samaskrita Sahitya Parishad	Dr. Dhirendranath Bandyopadhyay
Howrah Samskrita Sahitya Samaj	Dr. Debabrata Mukherjee
Saurabha	Dr. Sumita Basu

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Surabharati	Prof. Santinath Ghosh
Prācyavāṇī	Sri Radha Kishore Bose
Natyayana	Dr. Muhua Mukherjee
Hooghly Samskrita Parishat	Sri Sunil Bhattacharya
Sri Sri Sitaramdas Omkarnath Sanskrit Siksha Samsad	Professor Ramaranjan Mukherji
Samskrita Ravindram	Dr. Dipak Ghosh & Dr. Ruma Bandyopadhyay
Rishi Dham	Dr. Dhyaneshnarayan Chakraborty
Rupayana	Miss Alpana Sengupta
Visva-Samskrita Pratisthanam	Dr. Dhyaneshnarayan Chakraborty
Jadavpur University Sanskrit Department	Dr. Sarbani Gangopadhyaya

Sanskrit Journals

A good number of Sanskrit Journals are being regularly published from different Centres in West Bengal. The names of these Journals along with the names of their Editors are being mentioned in the following table:

Name of Journals	Name of Publishers
Journal of Samskrita Sahitya Parishad	Secretary, Samaskrita Sahitya Parishad
Jahnavi	Secretary, Samskrita-Sevi-Samiti
Samskrita-Samskriti-Katha	Assistant Secretary, Howrah Samskrita Sahitya Samaj
Satyanandam	Secretary, Satyananda Devayatan
Sauravam	Dr. Sumita Basu
Anivīkṣā	Jadavpur University

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Literary Artists

The vast mass of Sanskrit literature has been enriched by writings of a number of creative writers in the past, of which mention may be made of Śrīharṣa, Jayadeva, Umāpatidhara, Sandhyakaranandin, Dhoyi, Sarana and a few others, whose poems have been preserved in the magnificient collection entitled '*Sadūktikarṇāmṛta*', compiled by Sridharadāsa.

This tradition has continued through centuries and fresh blood has been transfused into the fragile limb of Sanskrit literature by comparatively modern writers like Late Mr. Haridas Siddhantavagisa, Late Mm. Kalipada Tarkacharya, Late Pt. Amarendranath Tarkatirtha, Mm. Sreejib Nyayatirtha, Late Dr. Siddheswar Chattopadhyaya, Late Pt. Visweswar Vidyabhusan, Late Dr. Birendra Kumar Bhattacharya and many others.

Of the living poets and dramatists, who are enriching Sanskrit creative literature now Pt. Nityananda Smrititirtha, Pt. Nalinikanta Misra, Dr. Dhyaneshnarayan Chakravarti Prajnabharati, Dr. Dipak Ghosh and Dr. Sitanath Acharya deserve special mention.

Critical literature concerning the vast mass of Sanskrit literature also has been enriched by profound critics like Late Dr. S.K. De, Late Dr. Radhagovinda Basak, Late Dr. Kalikumar Datta, Late Dr. Gourinath Śāstri, Late Professor Bishnupada Bhattacharya and Late Dr. Gopikamohan Bhattacharya. Among scholars who are enriching critical literature now mention may be made of Ramaranjan Mukherji, Dr. Rabishankar Banerji, Dr. Bijaya Goswami, Dr. Manabendu Banerji and Dr. Dhyanesh Narayan Chakravarti.

Ramakrishna Mission Institute of Culture

Ramakrishna Mission Institute of Culture, Calcutta happens to be the strongest cultural centre in India, which is propounding the philosophies of Lord Ramakrishna & Swami

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Vivekananda throughout the world. The Institute has a rich library, and no student of Sanskrit can afford to miss it.

The institute runs classes in major languages including Sanskrit for the purpose of inducting conversational skill in the taught. It arranges seminars and regular lectures on topics concerning Sanskrit and Indian Culture and organises classes on Sanskrit texts where Sanskrit is taught through Sanskrit.

The contribution of Ramakrishna Mission Institute of Culture to Sanskrit and Cultural studies is really magnificient.

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SANSKRIT STUDIES IN DELHI

Prof. (Dr.) Avanindra Kumar

Delhi is an important city in the world map not only because of its being the captial of India but also due to its being a historical city and centre of learning. Its geographical status is very peculiar, its eastern part is situated on the banks of river Yamuna, the south portion is the part of Aravali Ranges and rest of the city is a plain ground. It is believed that in the ancient times Lord Brahmā imparted the knowledge (Nigam) of the Vedas to the sages here only at the banks of the Yamuna, therefore, the place is known as Nigambodha which has turned into a cremation ground so that the souls departed from here may attain salvation. Existence of the Old Fort of the Pāṇḍavas (which still exists) in Delhi near the Zoological Park at one side and the Exhibition Ground on the other side is enough proof for its antiquity. The Qutub Minar, the Red Fort and the Jama Masjid built by Qutubuddin Aibaque and Shahjahan respectively; Humaun's Tomb, Roshanara Garden, Lodhi Garden remind us of the glory of the Mughal period. Tughlak Fort and Firozshah Kotla ground, the old inscriptions of Chandra in Mehrauli also subscribe to the antiquity as well as the importance of Delhi. During the British era the capital Calcutta was shifted to Delhi and later was well established by them. The great buildings— Parliament House, Rashtrapati Bhawan, India Gate, Connaught Place were constructed by the British. As a matter of fact, New Delhi was designed by Lyuttens. Its wide roads and greenery attract the mind. The Delhi of Mughal period -the Walled city is Old Delhi and Delhi built by the British is a well planned New

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Delhi. The Kings of Delhi patronised the litterateurs, poets and the artists so well that they liked the place very much and even did not dream to leave Delhi -'Kaun Jāye Ghālib Dillī kī Galiyān Chhor ke'.

One such name is Kavīndrachandra, who not only wrote Sanskrit literature but also worked for the welfare of the people. The other scholar was Siddhichandra Gaur, who was bestowed upon the title of Khushvaham (Prasannamatiḥ). He also taught Sanskrit to Darashikoh, elder brother of Aurangzeb. Darashikoh translated the Upaniṣads into Persian. Krishna Mishra wrote Pārasīka Prakāśa, the linguistically fresh grammar and dictionary of Sanskrit and Persian in a blended (Maṇiprāvāla) style. We come to know from the old records that Jainas particularly the business community patronised a few schools, where Sanskrit was taught alongwith Persian and Urdu. Even today we find a huge collection of Sanskrit books in many Jaina temples. The old libraries Hardinge, Marwari and the famous Jain temple of Chandni Chowk are well furnished with Sanskrit books. It shows that old Delhi area was the centre of literary activities.

After independence in 1947, Delhi emerged as an important centre of Sanskrit learning where Sanskrit is taught and learnt e.g. Universities, Colleges, schools, traditional Centreṣ of learning like Gurukulas, Pāṭhśālās, Temples, Museums, Archives. Many publication houses of oriental studies started with zeal in Delhi. Even media is now active in the field of Sanskrit. Over and above, the same Delhi is the abode of various Sanskrit scholars and researchers which will be evident by the discription being given in the following lines:-

University of Delhi

The Department of Sanskrit, University of Delhi is the largest Department in the World having more than 400 post-graduate students, 50 M.Phil. students and 150 Ph.D. students. More than 200 Professors, Readers, Lecturers,

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Research Scientists are engaged in teaching and the research activities of the University of Delhi and its colleges.

The regular M.A. classes are held at 2 Campuses of the University - North and South. The Campus of open Learning offers distant education courses for B.A. and M.A. There is one more centre of Non-collegiate Women's Education Board which offers B.A. and M.A. in Sanskrit for the working women. Here the classes are held on Saturdays, Sundays and other holidays. In 45 colleges for women and co-ed. B.A.(Hons.) and B.A. (Pass) course in Sanskrit is taught. In Honours course students opt for other subsidiary subjects. In B.A. (Pass) course students can offer Sanskrit as one of the subjects. The Students doing Hons. course in other subjects can opt for Sanskrit as a subsidiary subject. The options for study available at the M.A. course are Veda, Vyākaraṇa, Darśana, Epigraphy, Poetics, Dharmaśāstra, Prākrit & Jainism, Itihāsa and Purāṇa, Descriptive Grammar and Structure of Sanskrit Language and Linguistic Speculation in Sanskrit and Jyotiṣa-Śāstra.

Department of Sanskrit at the University of Delhi provides teaching for M.Phil. and Ph.D. courses. There is also a provision of one year Certificate Course and one year Diploma course in Sanskrit. Many foreigners keenly learn Sanskrit through these part-time courses.

The teachers of the Department of Sanskrit have been working on different projects of various fields and many awards have been conferred upon them for their contribution to Sanskrit studies.

1. Prof. R.V.Joshi: President's Award, Mewar Foundation Award, Delhi Sanskrit Academy Award, Dalmia Award.
2. Prof. Satya Vrati Shastri: Padmashri Award, President's Award,Delhi Sanskrit Academy Award, Birla foundation Award, and many other awards.
3. Prof. Krishna Lal: Delhi Sanskrit Academy Award.

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4. Prof. Pushpendra Kumar: President's Award, Delhi Sanskrit Academy Award.
5. Prof. Avanindra Kumar: Pāṇini Sāyaṇa award by U.P. Sanskrit Samsthan, Lucknow. Honoured by Sampūrnānanda Vishwavidyalaya, Varanāsi and Sanskrit Sahitya Seva Sammān of Delhi Sanskrit Academy.
6. Prof. M.I. Khan: U.P. and Rajasthan Sanskrit Academy Awards.
7. Prof. M.M. Agrawal : Sanskrit Sahitya Pariṣad Award of Calcutta and Viśeṣa Puraskar of Sanskrit Academy, Lucknow.

Apart from the Department of Sanskrit the other Departments of the University of Delhi e.g. the Department of Linguistics, Deptt. of Philosophy, Deptt. of Buddhist Studies are contributing through their works on Sanskrit texts in their own way to the studies in Sanskrit.

The Teachers and the Research Scholars are doing research work in different fields. Prof.I.C.Shastri worked in the field of Prākrit and Jainism. His works on Jainism have been published posthumously. Prof. Lacchmidhar Kalla worked in the field of Vedic Literature and Language. Prof. Vachaspati Upadhyaya worked in the field of Mīmāmsā.

Name of the scholar	Field of Research
1. Prof. Satyakam Verma	Ayurveda, Sanskrit Gammar and Linguistics.
2. Prof. Avanindra Kumar	Language, Literature, Grammar and Indian Philosophy.
3. Prof. Krishna Lal	Veda and Dharma Snastra.
4. Dr. R.S. Nagar	Kāvyaśāstra.
5. Prof. B.R. Sharma	Upaniṣads.

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6.	Prof. S.P. Narang	Sanskrit Grammar, Literature and Kālidāsa.
7.	Prof. B.M. Chaturvedi	Poetics, Sāmkhya.
8.	Prof. M.M. Agrawal	Bhāvaprakāśa, Brahmasūtra.
9.	Prof. Pushpendra Kumar	Purāṇas and Epigraphy.
10.	Prof. Devendra Mishra	Poetics and Jyotiṣa.
11.	Prof. Dipti Tripathi	Sanskrit Grammar and Linguistics.
12.	Prof. Usha Choudhuri	Vedic Literature.
13.	Dr. Sharda Gandhi	Dharmaśāstra.
14.	Prof. M.I. Khan	Vedas.
15.	Dr. Shakuntlala Punjani	Advaita Vedānta.
16.	Dr. Sharda Sharma	Vedic Studies
17.	Dr. D.R. Chanana	Vedic Collections.
18.	Shri Satya Bhushan Yogi	Vedic Literature.
19.	Dr. T.R. Sharma	Upaniṣads
20.	Shri Shiv Narayan Shastri	Nirukta and Grammar.
21.	Dr. Urmil Rustagi	Vedic Rituals.
22.	Dr. Saraswati Bali	Bṛhaspati.
23.	Dr. Shashi Tiwari	Vedas.
24.	Dr. Usha Grover	Brāhamaṇas and Āraṇyakas.
25.	Dr. Sudhi Kant Bharadwaj	Linguistics.
26.	Dr. Jiya Lal Kamboj	Vedic Semantics.
27.	Dr. Ramasharaya Sharma	Rāmāyaṇa.
28.	Dr. Urmil Trikha	Mahābhārata.
29.	Dr. Veena Bhatnagar	Syntax of the Mahābhārata.
30.	Dr. Salila Nayak	Linguistics.
31.	Dr. T.S. Rukmini	Bhāgawata Purāṇa.
32.	Dr. Savitri Saxena	Purāṇas.

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33.	Dr. Sharda Arya	Purāṇas.
34.	Dr. Surabhi Sheth	Dharmaśāstra.
35.	Dr. Puspha Gupta	Jainism.
36.	Dr. Mohan Chand	Jainism.
37.	Dr. Sushma Kulshreshtha	Music and Kālidāsa.
38.	Dr. Vinod Agrawal	Kālidāsa.
39.	Dr. Satnam Duggal	Allegorical Dramas.
40.	Dr. Vimala Gera	Bhavabhūti.
41.	Dr. Raj Trikha	Kādambarī.
42.	Dr. Nirmal Trikha	Kathāsaritsāgara.
43.	Dr. S.N. Tripathi	Stotras.
44.	Dr. R.C. Dwivedi	Literary Criticism.
45.	Dr. Y.D. Sharma	Abhidhā.
46.	Dr. Krishnamachari	Poetics and Mīmāmsā.
47.	Dr. Raghu Nath Sharma	Rasaśāstra.
48.	Dr. Sudarshan Kaushik	Sanskrit Grammar.
49.	Dr. Kamala Sharma	Patañjali.
50.	Dr. Kanshi Ram	Grammar.
51.	Dr. Mahavir	Pāṇini.
52.	Dr. Mithilesh Chaturvedi	Vākyapadīya.
53.	Dr. Rekha Arora	Vākyapadīya.
54.	Dr. R.S. Saini	Grammar.
55.	Dr. Surya Kant Bali	Bhaṭṭoji Dīkṣita.
56.	Dr. Raghuvir Mamukshu	Kāśikā.
57.	Dr. Sudesh Arora	Anubandhas.
58.	Dr. Maya Jagatyani	Dhātupāṭhas.
59.	Dr. T.G. Mainkar	Sāṁkhyakārikā.
60.	Dr. Shiv Kumar Sharma	Pramāṇas.
61.	Dr. Madhu Chawla	Uvaṭabhāṣya.

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62. Dr. R.S. Pandey — Sāṁkhya.
63. Dr. Rama Jain — Yoga System
64. Dr. Pavan Kumari — Yoga System
65. Dr. Punita Sharma — Sentence Analysis.
66. Dr. Chandra Bhushan Jha — Jaina Grammar.

The colleges of Delhi University where Sanskrit is taught, are following:-

1. Aditi College , Bawana, Delhi.
2. Ambedkar College, Geeta Colony, Delhi.
3. Aurobindo College, Malviya Nagar, New Delhi-110017.
4. Aurobindo College (Eve.), Malviya Nagar, New Delhi-110017.
5. Atma Ram Sanatan Dharma College, Dhaula Kuan, New Delhi-21.
6. Central Institute of Education, Patel Chest, Delhi-110007.
7. Indra Prastha College, Sham Nath Marg, Delhi-110054.
8. Kamala Nehru College, Siri Fort Road, New Delhi-110049.
9. Kalindi College, East Patel Nagar, New Delhi-110008.
10. Kirori Mal College, Maurice Nagar, Delhi-110007.
11. Gargi College, Siri Fort Road, New Delhi-110049.
12. Guru Teg Bahadur Khalsa College, Delhi-110007.
13. Guru Teg Bahadur Kalsa (Evening) College, Dev Nagar, New Delhi-110005.
14. Janki Devi College, Ganga Ram Hospital Road, New Delhi-110060.

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15. Dayal Singh College, Lodhi Road, New Delhi-110003.
16. Dayal Singh College (Eve.) Lodhi Road, New Delhi-110003.
17. Deshbandhu College, Kalkaji, New Delhi-110019.
18. Daulat Ram College, Maurice Nagar, Delhi-110007.
19. Deen Dayal Upadhyaya College, Karam Pura, New Delhi.
20. P.G.D.A.V. College, Nehru Nagar, New Delhi-110065.
21. P.G.D.A.V. College (Eve.), Nehru Nagar, New Delhi-110065.
22. Bhagini Nivedita College, Kair, Nazafgarh, New Delhi.
23. Bharti College, Janak Puri, New Delhi.
24. Mata Sundari College, Mata Sundri Road, New Delhi-110002.
25. Miranda House, Patel Chest, Delhi-110007.
26. Maitreyi College, Chanakya Puri, New Delhi-21.
27. Moti Lal Nehru College, Dhaula Kuan, New Delhi.
28. Moti Lal Nehru College (Eve)., Dhaula Kuan, New Delhi.
29. Non Collegiate Women's Education Board, Maurice Nagar, Delhi-110007.
30. Rajdhani College, Raja Garden, New Delhi-110015.
31. Ramjas College, Maurice Nagar, Delhi-110007.
32. Laxmi Bai College , Ashok Vihar, Delhi-110052.
33. Lady Sri Ram College, Lajpat Nagar, New Delhi-110024.
34. Vivekanand Mahila College, Vivek Vihar, Delhi.

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35. Venkateshwara College, Dhaula Kuan, New Delhi-21.
36. Shivaji College, Ring Road, Raja Garden, New Delhi-110027.
37. Shyama Prasad Mukherjee College, Punjabi Bagh, New Delhi
38. St. Stephen's College, Delhi-110007.
40. Swami Shraddhanand College, Alipur Road, Delhi-110036.
41. Hansraj College, Malka Ganj, Delhi-110007.
42. Hindu College, Maurice Nagar, Delhi-110007.
43. Zakir Husain College, Nehru Vatika, New Delhi-110002.
44. Zakir Husain College, (Eve.), Nehru Vatika, New Delhi-110002.
45. Campus of Open Learning, Cavalry Lines, Delhi-110007.

All these colleges publish their annual magzines which contain the regular column of Sanskrit. The Students contribute their articles, poems etc. to such columns.

Centres of Traditional Learning

It is heartening to note that various Gurukulas and Pāṭ haśālās are working as the centres of Sanskrit studies in many directions of Delhi. They are contributing to Sanskrit by preparing the 'Sanskrit knowing New Generation'. These also teach the traditional Karma-Kāṇḍa. The list of such centres is given below:—

1. Hanuman Sanskrit Mahavidyalaya,
   F-487/3, Raghuvir Nagar,
   New Delhi-110027.
2. Ram Dal Sanskrit Mahavidyalaya,
   Dariba Kala, Delhi-110006

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3. Brahmarshi Ramprapannacarya Sanskrit Veda-Vedanga Mahavidyalaya,
Rajghat, New Delhi-110002.

4. Srimad Dayanand Sanskrit Mahavidyalaya,
Kherakhurd,
Delhi-110082.

5. Motinath Sanskrit Mahavidyalaya,
Ramesh Nagar,
New Delhi-110015.

6. Mahavir Viśva Vidyapeeth,
Paschim Vihar,
New Delhi-110063

7. Arsha Gurukul Sanskrit Mahavidyalaya,
Tatesar, Jonti,
Delhi-110081

8. Shri Samanta Bhadra Sanskrit Mahavidyalaya,
Daryaganj,
New Delhi-110002

9. Vishwanath Sanskrit Mahavidyalaya,
Bela Road, Delhi-110054.

10. Indraprasthiya Sanskrit Vidyapeeth,
Buddha Vihar,
Delhi-110041.

11. Kanya Gurukul Sanskrit Mahavidyalaya,
Narela,
Delhi-110040

12. Sh. Dayanand Veda Mahavidyalaya,
119, Gauṭam Nagar,
New Delhi-110049

13. Ramarishi Sanskrit Mahavidyalaya,
Karala,
Delhi-110081

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14. Adarsh Sanskrit Mahavidyalaya,
Basant Gaon, Basant Vihar,
New Delhi-110057
15. Bharatiya Vidya Bhawan Sanskrit Mahavidyalaya,
Kasturba Gandhi Marg,
New Delhi-110001.
16. Bharti Rishikul Sanskrit Mahavidyalaya,
Bakauli Mandir,
Delhi-110036
17. Dharmasangh Sanskrit Mahavidyalaya,
Yamuna Bazar,
Delhi-110006
18. Arya Kanya Gurukul Sanskrit Mahavidyalaya,
New Rajinder Nagar,
New Delhi-110060
19. Shakti Mandir-Sharda Devi Sanskrit Vidyapeeth,
Hakikat Rai Chowk, Dariya Ganj,
New Delhi-110002
20. Gurukul Arya Nagar,
Pahar Ganj,
New Delhi-110055
21. Bhagwan Mahavir Sanskrit Vidyapeeth,
Sawan Ashram, Shakti Nagar,
New Delhi-110007
22. Sita Ram Sanskrit Vidyalaya,
Sultan Pur,
Delhi.
23. Adarsh Sanskrit Vidyalaya,
Haraveli,
Delhi.
24. Bal Vidya Mandir,
Mangol Pur Kalan, Delhi.

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25. Karmakāṇḍa Mahavidyalaya,
    Mandavali,
    Delhi.
26. Gauḍīya Sanskrit Mahavidyalaya,
    A-63, Asha Park, Main Jail Road,
    Fatehnagar Bus Stand,
    Delhi-110018
27. Vedic Research and Cultural Foundation,
    Vigyan Vihar,
    Delhi-110092
28. Vedant Pāṭhaśāla
    It is situated at the banks of river Yamuna. Its main purpose is to promote the principles of Vedānta in public. The Vedāntic study is promoted through awarding many prizes in the competitions.

Rashtriya Sanskrit Sansthan

It was established under the auspices of Ministry of Human Resource Development, Govt. of India to promote, propagate and preserve the traditional Sanskrit learning. Here research work is carried out by the efficient scholars. Recently it has started teaching Sanskrit language through correspondence. It implements various schemes of the Ministry of Human Resource Development for the promotion of Sanskrit. Its assistance to various projects and republishing the rare titles like Worterbuch, Śabdakalpadruma is commendable. It published 25 works simultaneously to commemorate its Silver Jubliee in 1997. It provides financial assistance to host conferences and to publish Sanskrit books.

In also works as a central governing office of various Vidyāpīṭhas and Pāṭhaśālās scattered all over the country. All these Institutions are affiliated to it and are fully financed by the Sansthan.

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Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyāpīṭha (Deemed to be University)

Earlier it was affiliated to Rashtriya Sanskrit Sansthan. Now, it has been given an independent status of Deemed to be University. It propagates learning of Sanskrit in all the fields e.g. Astronomy and Astrology, Grammar, Poetics, Nyāya, Vedānta, Jainism, Vedic Studies, Karmakāṇḍa etc. on traditional lines. It is a seat of higher learning leading to the degrees of Ph.D. and D.Litt. It also arranges the teacher-training programme and confers upon the degrees of B.Ed. and M.Ed. Its Śāradīya Jñāna Mahotsava and many other activities related to Sanskrit, its full fledged publication department which regularly brings out the scholarly works of repute, are constantly contributing to the alround development of Sanskrit. Its computer department is a feather to its cap. Sanskrit magazines Shodhaprabhā and Adhyayanamālā are regularey published from here.

Delhi Sanskrit Academy (Plot no. 5, Jhandewalan, Karol Bagh, Delhi)

Delhi Sanskrit Academy was established in 1987 keeping in view the implication of Sanskrit and to preserve the culture, civilization and literature of India. The purpose of Sanskrit Academy is to publish the Sanskrit texts and the translation of the original texts, dictionaries, encyclopaedias and all types of books. Sanskrit Academy arranges National and Interstate conferences, seminars, lectures, group discussions, debates, drama and dance competetions, poetic seminars and exhibitions to propagate Sanskrit. To honour the distinguished scholars of Sanskrit, it confers upon awards every year. It also awards the meritorious students of schools, colleges and Universities regularly. It also offers scholarships to the meritorious students of different levels every year. It publishes a quarterly Sanskrit magazine - "Sanskrit Mañjarī". Its contribution to Sanskrit becomes more relevant by bringing out the musical cassettes of Meghadūtam, Saundarya-lehrī,

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Bhagwatī Suprabhātam and Hanumat Suprabhātam. It is commendable on its part to get prepared the cassettes of Sanskrit learning for daily usage. Recently the Academy has started Sanskrit preparatory classes for IAS aspirants. It also publishes its annual report.

National Council of Educational Research and Traning (NCERT)

This centre is responsible mainly for training the school-teachers. It also publishes text books for the schools. Sometimes it also organises National Level Seminars and conferences.

Sahitya Academy

It is the biggest forum for the propagation of Creative Literature of all the Indian Languages including Sanskrit. It has published many of the Sanskrit works e.g. critical editions of the works of Kālidāsa, anthologies, monographs and encyclopaedias. `Sanskrit Pratibhā' magazine is regularly published from here. It also organizes national and international seminars on Sanskrit themes. Two such seminars were held in recent past on the Mahābhārata and Pāṇini.

Indira Gandhi Centre of Arts and Culture

It is one of the biggest centres of exploring Sanskrit through Arts, numismatics, sculpture and dance. It also publishes Sanskrit books with translation in English. A voluminous work 'Kalā-kośa' has been published from this centre. It has a big library, rich in books with facilities of a reading room with computers. Its project for photocopying manuscripts from all over the world and preserving those for the future generation is praiseworthy. It holds many national and international conferences, lecture-series and lectures. An important seminar was held on 'Time and Space' in recent past.

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Archaeological Survey of India

It has a large library where the manuscripts as well as ancient rare Sanskrit works are available. Sanskrit scholars get tremendous help from this library.

National Museum

It is the place where the impact of Sanskrit on Arts, numismatics, sculpture and other Arts is clearly visible. In its premises, there is a big library where the Sanskrit books are available.

National Archives

It is an important centre to find the collection of rare works of Sanskrit. It is like a Tīrtha-sthala for the keen researchers.

Dharma Hinduja International Centre of Indic Research

This foundation is working for inculcating Indian values through the study of Vedas, Philosophy, Astronomy, Integral Yoga and Purāṇas. It holds a number of seminars, symposia, lectures and group discussions. Recently it has been shifted from Delhi to Bombay.

Ramakrishna Mission

This centre is fully devoted to propagate Indian culture,religion, philosophy through the lectures and workshops. Its library provides many important books on culture,religion and philosophy. It also holds various competitions of recitations of the Gītā and other works.

B.L. Institute of Indology

This institute works mainly for exploring Jainism and Jain studies. It has a wonderful collection of Jain texts and manuscripts both in Sanskrit and Prākṛta. Many of these have been brought from Lahore and Pāṭan. It organises various

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seminars, discourses on Jainism. Many scholarly monographs have been published from here. It organizes Prākṛta workshops during summer vacations.

Kund Kund Bharati

Though it is a centre of Jainism, working under the patronage of Jain munis yet it propagates Sanskrit and Prākṛta through organizing lectures on various topics of Jainism, philosophy, epigraphy etc. It is flourishing by extending its help to various academic activities.

Ṛṣabha Foundation

As the name itself indicates, its main purpose is to investigate and propagate the teachings of the first Jaina Tīrthaṅkara Ṛṣabh Nath through various sources of Vedic and classical Sanskrit, works of Arts and archaeological sources available throughout India.

Bhāratīya Jñānapīṭha

It is an important institute for the preservation of Jain heritage. It also encourages the litterateurs by awarding the lucrative prizes on selected pieces of works. It also publishes many books of various languages including Sanskrit.

The other minor institutes which directly or indirectly promote Sanskrit are as follows:-

Shankar Vidya Kendra, Vasant Kunj, New Delhi: This centre is abided by the spirituality of Śaṅkar and makes arrangments for the study of Vedānta.

Vedanta Institute, S-144, Greater Kailash-II, Delhi: This institute is dedicated to Vedāntic studies and to the propogation of Vedānta.

Chinmayanand Institute: Its main aim is to make arise the awareness in the society through literature, lectures, cassettes etc.

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Acharya Ramdayalu Sanskrit Seva Sansthan, 59/8,Middle Road, Tughlakabad Ext. New Delhi-110019: This institute holds Sanskrit teaching workshops and classes of Sanskrit speaking. It also publishes Sanskrit books and a magazine -Anādi Vāk. It has also prepared a directory of Sanskritists and the institutes and the centres of Sanskrit.

Deva Vānī Pariṣat, R-6, Vani Vihar, Uttam Nagar, Delhi.

Prahlad Kumar Smarak Samiti, E-937,Saraswati Vihar, Delhi-34.

Lokabhāṣā Pracāra Samiti, Arya Samaj Mandir, R.K. Puram, Delhi-22.

Vedic Research and Cultural Institute, Rāmāyaṇa Vidyapīṭha,15 Institutional Area, Lodhi Road, Delhi-110003.

Sanskrit Patrakāra Samiti, 1418, Bazar Guliyan, Delhi-110006.

Sanskrit Mandākinī, Noida.

Libraries

All the big institutes have their own libraries well furnished with facilities of reading rooms.

Central Secretariate Library: It is situated at Shastri Bhawan. It has its branches at Bahavalpur House and Ram Krishna Puram. All types of Sanskrit texts and books are available here.

Central Reference Library, (Delhi Univ.) Maurice Nagar, Delhi -7 : It is a well-equipped library both for general study and for the particular research. It contains even the rare books. It extends necessary infrastructure to the readers and researchers.

Central Library - South Campus, Delhi University: It

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provides many good books and texts to the Sanskrit students and researchers.

College Libraries (Delhi University): Besides the two central libraries at the North Campus and at the South campus, every college of Delhi University with Sanskrit Department has its own collection of Sanskrit books in the Libraries.

Dr. Lokesh Chandra's Library, Saraswati Sadan, 21A-22 Hauz Khas, New Delhi-16: It is an important specialized library where the Sanskrit manuscripts from all over the world have been collected.

Indira Gandhi Centre of Arts and Culture Library, Janpath, New Delhi: Many good books of Sanskrit are available here.

Dayal Singh Public Library, Deen Dayal Upadhyaya Marg, New Delhi: It is one of the oldest libraries of Delhi situated at the back of U.G.C. Building. A few Sanskrit books are available here.

National Museum Library, Janpath, New Delhi.

Archaeological Survey of India Library, Janpath, New Delhi.

Veda Sansthan Library, C-22, Rajouri Garden, New Delhi-110027.

Delhi Public Library, Opposite Old Delhi Railway Station: It is one of the oldest libraries. It has various branches at different parts of Delhi. Many rare Sanskrit books are available here.

Indian Council of Cultural Relations, Azad Bhawan New Delhi: A few books related to Sanskrit are available here.

Tulasi Sadan Library, Deptt, of Culture, HRD Ministry: This is the place where the books of all the Indian languages including Sanskrit are available.

Sanskrit Magazines

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Anādivāk: It is a quarterly magazine published by Sanskrit Seva Sansthan, 59/8, Middle Road, Tughlakabad Extn. New Delhi.

Arvācīna Sanskritam: It is also a quarterly magazine edited by Dr. Rama Kant Shukla, R-6, VaniVihar, Uttam Nagar, Delhi-110059.

Sanskritāmṛtam: It is published since long from 1418, Bazar Gulian, Delhi-110006 and it is edited by Sh. Ramaratna Shastri.

Sanskṛtamañjarī : It is published from Delhi Sanskrit Academy and is a quarterly magazine.

Sanskrit Pratibhā: It is published by Sahitya Academy, Ravindra Bhawan, New Delhi.

Sanskrit Bhāratī: It is published from Bhārat Sanskrit Parishad, Sankat Mochan, Hanuman Mandir, Sector-6, R.K. Puram, New Delhi.

Sanskrit Vimarśa: It is published from Rashtriya Sanskrit Sansthan, Janakpuri, New Delhi.

Shodha Prabhā: It is published from Shri Lal Bahadur Shastrī Rashtriya Sanskrit Vidyapīṭha, Katwaria Sarai, New Delhi-110016.

Publishers (Institutes)

Delhi is a large centre of publication houses of Sanskrit books and research works and the series of books.

Rashtriya Sanskrit Sansthan Publication

Government of India encourages the publications of good books through this Sansthan. It publishes books on relevant topics and the series of volumes. This also gives subsidy to reprint the Sanskrit texts and offers financial assistance to individuals to publish their books.

Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapitha publication, Katwaria Sarai, New Delhi-110016.

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It has a very good established publication unit and many rare works have been published by it.

Delhi Sanskrit Academy

It has a good number of Publications, especially related to the modern works and authors of Sanskrit.

These publishers are the main suppliers of Sanskrit books in national as well as international markets. In addition to these institutes, Delhi has a very good number of private publishers including the best and top publishers.

LITTERATEURS OF DELHI

Late Pandit Lakshmidhar Kalla (1891-1953)

He studied at St. Stephen's College, Delhi University. He got his M.A. degree with distinction from the Panjab University. He did his Ph. D. under the guidance of Sir John Marshal. He was appointed as a lecturer in Hindi and Sanskrit Department at St. Stephen's College. When the Department of Sanskrit was started in Delhi University, he was appointed as its Head of the Department. He wrote in Hindi, English and Sanskrit.

Works - The Birth place of Kālidāsa (1926), Home of the Aryans (1930), Guruśiṣyasaṁvādah, Vaidikapaddhati, Yam Śaivā Samupāsate, Bhagavato Jīsasya Pārvatīśikṣā.

Late Pt. Prabhu Dutt Shastri (1892)

He was born at Tātārpur in Alwar (Rajasthan). After completing his education he came to Delhi and worked as a teacher.

Work-Dhanvantarijanmāmṛtam, Gāndhīnāndīśraddhāmṛtam, Carkhāvandanāmṛtam, Sanskṛtavāgvijayam, Sanskṛtavāksaundaryāmṛtam, Rāṣṭradhwajāmṛtam, Jhāṅsīśwarīśauryāmṛtam, Mahimnastotram, Bhāratavijayam, Gaṇapatisambhavam, Śrīrāmakīrtikaustubham.

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Pt. Chhajjuram Shastri (1895)

He was born at Kurukshetra in Haryana.

Works - Durgābhyudayanāṭakam, Sultānacaritra-kāvyam, Paraśurāmadigvijayam, Pradīpaṭīkā on Vātsyāyna-bhāṣya of Nyāyasūtras and Sanskṛtasāhityopākhyānam.

Late Pt. Charu Dev Shastrī (1896-1987)

He was born at Hoshiyarpur in Punjab and started teaching at D.A.V. College, Jalandhar. Later he taught at Camp college of Punjab University, in Delhi. He was an excellent orator, writer and a scholar of Pāṇini's grammar. He was famous as 'Abhinavapāṇini'. He received many awards such as -

1965 Vidyāvācaspati.

1971 President's Certificate of Honour.

1982 Honorary degree of D.Litt. of Kashi Hindu Vishvavidyalaya.

1982 Uttar Pradesh Sanskrit Academy Award.

1983 Shiromaṇi Sāhityakāra Award by the Language Department of Punjab Government.

Works-Śrīgāndhīcaritam and many others related to Language and Grammar.

Late Pt. Madhavacharya Shastri (1897-1979)

He was born at Kurukshetra and worked as a teacher in Derabassi in Punjab. He visited Africa , Janjibar, Uganda, Nerobi etc. countries to spread the message of Sanātana Dharma. He came to Delhi and established himself at Kamla Nagar.

Works - Kabīracaritam, Dṛṣṭāntadigdarśanam.

Late Sh. Churamani Shastri Shandilya (1889-1969)

He was a teacher at Sanatan Dharma Sanskrit

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Mahavidyalaya, Multan (Pakistan) and migrated to Delhi in 1947. He wrote in Hindi and Sanskrit both.

Works - Bhāratīyadharmaśāstra.

Late Pt. Rameshwaranada Shastri (1898)

He was born at Khola village in Garhwal. He received his education at Haridwar and taught in a college of Lahore. After partition of the country he joined Prachyavidya Mahavidyalaya in Punjab. After retiring from there he became officiating Principal of Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapīṭha. He was awarded the President's Certificate of Honour in 1965.

Works-He translated Sāyaṇabhāṣya of Krishṇayajurveda into Hindi. He edited Sanskritaratnākara magazine. He also wrote a few songs in Sanskrit.

Late Pt. Parmananda Pandey (1900)

He was born at Tehri, studied Āyurveda and Unānī medicines at Tibiya College. He joined the same institute as a lecturer.

Work - Gaṇarājyacampū, Mahāvīratīrthaṅkaracampū, Daśagurucampū.

Dr. Krishna Dutt Bharadwaj (1908)

He was awarded a Ph. D. degree by the Philosophy-Psychology Departments of Delhi University in 1952. He wrote in three languages e.g. English, Hindi and Sanskrit.

Works-Viṣṇusūtram, Nehrūsūtrāṇi, Padyapuśpāñjaliḥ,

He was awarded the title of "Doctor of Oriental Culture" in 1947. In 1960 he received the award of the President for the best teacher. He received the President's Certificate of honour in 1971. He was awarded Padmashri in 1981. Delhi Sanskrit Academy awarded him for his services to Sanskrit in 1988.

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Late Dr. Ramesh Chandra Shukla (1909-1995)

He was born at Dhaulpur in Rajasthan. He studied at Gwalior, Moradabad, and Varanasi. He received his Ph.D. Degree form Aligarh Muslim University in 1961. He taught at various cities and lastly he came to Delhi as Shāstra-cūḍamaṇi at Moti Nath Sanskrit Mahavidyalaya in Ramesh Nagar.

Works - Gāndhigauravam, Lāl Bahadur Śāstrīcaritam, Gītamahāvīram, Sugamarāmāyaṇam, Cārucaritacarcā etc.

Late Pt. Satyadev Vashistha (1912)

He was born at Jalandhar. First he learnt Sanskrit grammar then he became a scholar of Ayurveda.

Works - Nāḍītatvadarśānam Satyāgrahanītikāvyam, Śrīviṣṇusahasranāmasatyabhāṣyam,

Late Satyabhushan Yogi

He started teaching Sanskrit at St. Stephen's College, Delhi in 1952 and retired from there in 1978.

Works - Besides many Hindi works, he wrote Leninakāvyam and many Sanskrit poems.

Late Pt. T.V. Parameshwar Ayyar (1915)

He was born at Kojhikot in Kerala.

Works -Ābhāṇakamañjarī, Satkathāmañjarī, Śadāśayasamuccayaḥ, Sāhityakautukam, Daśāvatarastotram, Pañcaratnamaṇimālikā and Śrīmadbhagavadgītāpādastavaḥ.

Sh. Amir Chand Shastri (1918-2000)

He was born at Ahmadpursyal village in Punjab; Dunichand and Hukmadevi were his parents. After receiving basic education at home he was admitted to Rishikula Brahmacharyashram at Haridwar. In 1950 he was appointed a teacher at Ramanuja Vedanta Vidyalaya. He started writing poetry at a very young age. In 1963 he was appointed a

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lecturer at Shri Lal Bahadur Shastri Sanskrit Vidyapeetha. He retired from there as a Professor.

Works - Girikādambarī, Śrīmadbhāgawata Kathāsārah, Adhyātmadarśanam, Hitakalpataru.

Besides these works, he has translated many works of other languages into Sanskrit.

Late Dr. Bhavanishankar Trivedi (1920)

He was born at Ujjain. He studied at Amritsar and Lahore and taught at Shahpur. Later he shifted to Delhi.

Works - Karmakāṇḍaprakāśa, Sanskāraprakāśa, Mokṣamūlavaiduṣyam, Sanskrit Language of Languages.

Prof. Satyadev Chaudhuri (1920)

He was born at Muzzafargarh now in Pakistan. He studied at Punjab University and Delhi University. After doing his Ph. D. in 1956, he joined the Hindi Department of Hansraj College.

Works-Vānarikā, Muktamālikā, Saralā Vāśantī, Lakṣyavedhakah Buddhimān.

Dr. Shankaradeva Avatare (1921)

He was born at Bulandshehar in Uttar Pradesh. He studied at Banaras and Solan cities; did his D.Lit. from Agra University. He first taught at Bulandshehar and Varanasi, later he joined Moti Lal Nehru College (Eve.), Delhi University, Delhi as a lecturer in Hindi. He was promoted as the Principal of the same college. He was honoured by the President and Delhi Sanskrit Academy.

Works-Nārīgītam and Jīvanamuktakam.

Śrī Vidyanidhi Pandey (1925)

He was born at village Katalpur in the Saran Distt. Of Bihar. He started his career as a teacher. In 1987 he went to Mauritius to teach Sanskrit and simultaneously he was offered

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the membership of Delhi Sanskrit Academy. He served the academy till 1991. Presently he is living at Noida.

Work-Driṣṭah Svatantratā-Sangrāmah.

Dr. Dharmavir Shastri (1926)

He was born at Bijnaųr in U.P. and came to Delhi in 1961 as a teacher at D.A.V. School. He received awards of Cash prize from Delhi Government and Sanskrit Academy Award in 1998.

Works -Maharśimālyārpaṇam, Vividhā.

Dr. Ram Karan Sharma (1927)

He was born at village Shivpur in Bihar, received his basic education there and went to Muzaffarpur and Patna for his higher studies. He was appointed as a teacher in Bihar Sharif Nalanda Vishvavidyalaya in 1949. He joined the administrative services later. In 1961 he joined as an Officer on Special Duty for Sanskrit in the Ministry of Education. He retired from this Department in 1985. He worked as the Director of Rashtriya Sanskrit Sansthan, Vice Chancellor of Darbhanga Sanskrit University and Sampurnanand Sanskrit University, Banaras. He joined Chicago University as a Visiting Professor. He is still offering his services to the Ministry of Human Resource Development, Sanskrit Academies of various states and Sahitya Academy. He wrote more than 100 research papers on Sāhitya, Vyākaraṇa and Āyurveda. He was also awarded Sāhitya Academy Award for his poetic work 'Sandhyā'.

Works-Mā Bhaiṣīh, Tulasīstavah, Madālasā, Śiva-śukīyam, Pātheyaśatam, Vīṇā, Dīpikā, Sarvamangalā, Mānasī, Ardhasatyam, Gaganavāṇī. He wrote two Novels - Sīmā and Rayīśa.

Professor Rasik Vihari Joshi (1927)

He was born in a family of Vaiṣṇavite scholars at

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Nagpur. His father Prof. Ram Pratap Shastri was the Head of the department of Indian Languages at the University in Nagpur. He was a Siddhayogī. Prof. Rasikvihari Joshi received his early education at Beawar in Rajasthan and higher education from Banaras and Agra. He got his D.Lit. degree from Paris in 1956. On returning to India, he was appointed a lecturer in Sanskrit at Lucknow. He joined the Department of Sanskrit as a Reader at the University of Delhi in 1957 and became the Head of the Department in 1965. He visited New York as a visiting Professor in 1968. In 1970, he joined Jodhpur University as a Professor and Head of the Department of Sanskrit. In 1976, he returned to Delhi University as a Professor and Head of the Department. After his retirement in 1992 he joined the El Colegio de Mexico and the National University of Mexico. He has been honoured with a number of prestigious awards in India and abroad.

Works - Karuṇākaṭākṣalehrī, Mohabhaṅgam, Sārasvatam, Śrīgurustotram, Śrīgurupañcāśikā, Śrīgirirājapañcāśikā, Śrīrādhāpañcaśatī, Bhaktimīmāmsā, Śivaliṅgarahasyam, Sparśāsparśavivekah, Upadeśavallī and Śrīrāmapratapcāritam.

Prof. Satyavrat Shastri (1930)

He was born at Lahore and received his basic education there only. Later he got his higher degrees from the Panjab University and the Benaras Hindu University. He is fortunate enough to study at the feet of great teachers like Pt. Raghu Nath Sharma, Dr. Surya Kant. He started teaching at the Department of Sanskrit, Delhi University in 1959. He worked here as a Professor and Head of the Department and retired in 1995. He worked as a Vice-Chancellor of Shri Jagannath Sanskrit University, Puri. He visited many Universities of different countries as a Visiting Professor. He taught Sanskrit to the Princess of Thailand.

Works-The Rāmāyaṇa - A Linguistics Study, Kālidāsa in Modern Sanskrit Literature, New Experiments in Kālidāsa; Bṛhattaram Bhāratam, Shri Bodhisatvacaritam, Śrī Guru

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Govindasinhacaritam, Sharmaṇyadeśah Sutarām Vibhāti, Indirāgāndhīcaritam, Thaideśavilāsam, Śrīrāmākīrtimahākāvyam, Sūktisāhasrī, Viśvamahākāvyam and Patrakāvyam. He has been honoured with several prestigious awards including the honour of Padmashrī.

He received many awards and titles even from the Universities of foreigen countries e.g. Kālidāsasammānam from the Institute of Indian Studies of Ottava City, Special Honour from the Gajmad University of Indonesia and Direkaguṇābharaṇam from Thailand etc.

Prof. Krishna Lal (1932)

He got his entire education at Delhi University and retired from the Department of Sanskrit, University of Delhi as a professor in 1998. He is proficient in writing poetry, prose and drama. He writes through the mediums of Hindi and Sanskrit.

Works- Śiñjāravaḥ, Urvīsvanaḥ, Śaśikaranikaraḥ, Anantamārgah, Śatadalam, Triparṇī, Vibhuvaibhawam, Camatkāraḥ. Cīnākramaṇam is the angry expressions of the poet against China when it attacked India in 1962. Śatadalam is a muktaka kāvya. He has also written some kāvyālis in Sanskrit.

Sh. Subodh Chandra Pant

He retired from the Rashtriya Sanskrit Sansthan as a Deputy Director of Examinations in 1992.

Works-Jhānsīśvarīcaritam.

Dr. Veena Pani Patni (1932)

She studied at Lucknow and started her career as a lecturer at Lucknow University. In 1967 she joined Janki Devi Mahavidyalaya, University of Delhi, Delhi. After her retirement from there she is living at Lucknow.

Works-Harivamśa Purāṇa kā Samīkṣātmaka Vivecana, Madhurāmlam -it is a compilation of various one-act plays.

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Dr. Madhusudan Mishra (1933)

He received his education at Patna University and taught at Goyanka Mahavidyalaya in Sītāmarhī. After teaching for 6 years, he went to Frankfort University at Germany. After returning from Germany he was appointed as the Deputy Director at Rashtriya Sanskrit Sansthan where he worked from 1973 to 1993.

Works - Meters of Kālidāsa, A Comparative and Historical Pālī Grammar, Anuprayukta Sanskrit Vyākaraṇa, From Indus to Sanskriṭ, Sanskrit Cālīsā, Śri Hanumatstotram, Prabhuddharāṣṭram.

Unpublished Works - Idamupālambham, Vijaya-kāvyam, Adbhutakathākāvyam etc.

Prof. Sanghsen Singh (1933)

He was born at Sambhuchak village near Prayag in Uttar Pradesh. He got his education at the Universities of Allahabad, Nalanda, Calcutta and Delhi. He joined Delhi University as a lecturer in the Department of Buddhist Studies and retired as a Professor in 1998.

Work-Āryavinayāvatārah, Saṅghasenīyah Suhallekhah, Saddharmapunḍarīkasūtraṭīkā.

Dr. Harsh Kumar (1936)

He was born and brought up in Delhi. He started teaching at St. Stephen's College and since then he has been teaching there. He was twice awarded by Delhi Sanskrit Academy. He got prepared the cassette of Viṣṇusahasranāma and wrote many poems.

Dr. Ram Krishna Sharma (1936)

He was born at Paudi Garhwal in Uttaranchal. He studied at Sampurnanand Sanskrit Vishvavidyalaya Varanasi and Agra University. He worked as a teacher in various cities e.g. Chandausi, Rampur, Delhi and Aligarh. He also worked

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as an Assistant Educational Advisor of Sanskrit at the Ministry of Human Resource Development. He was awarded many titles like Sāhitya Bhāratī and Kāvyaratnākara, Sāhitya-mahopādhyāya, Veda Paṇḍita etc.

Works- Banglādeśodayaḥ and Nāṭyatraya.

Shri Shrisundar Raj (1936)

He was born at Tanjaur in Tamil Nadu. He joined Delhi Administrative Services and after his retirement he shifted to Bhuwaneshwara.

Works-Śrījagannāthasuprabhātam, Surashmikāśmīram, Śrīhanumatpañcāśat, Śaraṅāgatiśoḍaśī.

Dr. Kshemachandra (1939)

He was born at Ghaziabad in Uttar Pradesh. He joined the Delhi Administration School, Roop Nagar in 1968. He wrote one-act plays.

Works - Yautukam, Utkocam, Parivartanam, Prema-vijayah,

Prof. Avanindra Kumar (1940)

He received his earlier education at the Arsh Gurukul of Etah in Uttar Pradesh. He did his M.A. from Agra University and topped the list of all the appeared condidates (1965) and was awarded a 'D.P. Bagchi Gold Medal'; completed his Ph.D. from the same University. He joined the Department of Sanskrit, Delhi University in 1970. At present he is working as the Head of the Department of Sanskrit at the University of Delhi. He has been awarded Pāṇini Sāyaṇa award by the Uttar Pradesh Sanskrit Sansthan, Lucknow (1998) on his work Aṣṭādhyāyīpadānukramakośa. He has also been honoured and awarded by Sampūrnanand Sanskrit University Varanasi (2000) and Sanskrit Sahitya Seva Samman by Delhi Sanskrit Academy (2001) for his services to Sanskrit.

Works- Mahābhāṣya : 1.2 Āhnikas with detailed Hindi

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commentary, Ārchaic Words in Pāṇini's Aṣṭādhyāyī, Vaiyākaraṇa Siddhānta Kaumudī (I part), Vedāntasāra, Yogasāra Saṁgraha. Vaiyakaraṇa Siddhānta Kaumudī (II part) is under publication. Besides these works he has written abont 25 research papers in Hindi, Sanskrit and English which have been published in different journals, research magazines and Felicitation/Commemoration volumes.

Dr. Ramakant Shukla (1940)

He was born at Khurja. He was educated at Aligarh, Varanasi and Agra. After completing his education, he was appointed as a lecturer in Hindi as Rajdhani College, Delhi Univ., presently a Reader in Hindi, there. He regularly participates in Sanskrit Kavi-Sammelanas.

Works - Bhāti me Bhāratam - (Its audio cassettes are also available), Jayabhāratabhūme, Surabhāratī vijayate, Rāṣ tradevatā, Meghapramodanam. He composed Dhvanirūpakas telecast by All India Radio e.g. Dārāśikohīyam, Gaṅgāvataraṇam.

Prof. S.P. Narang (1942)

A brilliant academician, Prof. Narang is a product of Delhi University. He broke all previous records at M.A. Sanskrit (1963), did his Ph.D. from Delhi. A very keen researcher, he has produced many good works like Kalidasa Bibliography and the 1st part of a major project - PĀDA INDEX OF CLASSICAL SANSKRIT POEMS. An author of about 100 research papers and more than 10 works, he is a Professor of Sanskrit at Delhi University.

Prof. Vachaspati Upadhyaya (1943)

He is a renowned Sanskrit Scholar presently working as the Vice-Chancellor of Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha, New Delhi. His works Arthālokalocana on Arthsamgraha and Mīmāmsādarśana have won the praise of scholars.

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Sh. Shrikrishna Semwal

He was born at Guptakashi in Rudraprayag. He received his education at Haridwar and Varanasi. He started teaching in 1966 at a school in Nandprayag. In 1972 he joined Delhi Education Board as a Teacher in Sanskrit. In 1981 he was appointed as Sanskrit Officer in the Education Department. At present he is working as the Secretary of Delhi Sanskrit Academy since its very inception in 1987. He has been awarded many titles like Kaviratnam, Sanskrit Senāpati, Vidyāvācaspati and a D.Lit.

Works-Pīyuṣa, Indirākīrtiśatakam, Himādriputrābhinandanakāvyam, Mahāprayāṇam, Bhīmaśatakam, Sanghe Śaktih Kalau Yuge, Bhaktirasāmritam, Vāgvaibhavam, Buddha Śatakam and Dayānandaśatakam.

Sh. Ātmāram Phondari- 'Kamal'(1944-2000)

Published works- Khārīgītā - The word 'Gītā' does not relate to Bhagwadgītā. It is a description of war between Iraq and America in 1990.

Unpublished works- Dāgareśwaramprati, Khaṭamalasyākramaṇam, Kaliyugadevīpūjanam, Vigatā Rāṣṭracetanā and Sūktisaṅgrahah.

Dr. Nod Nath Mishra (1944)

He was born at Lalganj of Madhubani Distt. in Bihar. He taught at Almora, Kanpur and Namarupa in Assam. Later he was appointed as Deputy Director of Examinations at Rashtriya Sanskrit Sansthan, Delhi. Since 1996 he had been working as Deputy Educational Advisor of Sanskrit, the Ministry of Human Resource and Development.

Works - Navamālatī - It is a compilation of four plays. Āmantritaduhkham, Kuryātsadā Mangalam.

Dr. Shashi Tiwari (1945)

After her education (Ph.D.) and Proficiency in German

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from Lucknow University (topped at M.A. Sanskrit) She has been actively engaged in writing. A Reader at Maitreyi College, she has produced some 10 works related to Vedas and 100 Research papers. She has been honoured by U.P., Delhi and Rajasthan Sanskrit Academies.

Prof. M.M. Agrawal (1946)

After receiving his education at Agra University, he taught at Banasthali Vidyapeeth. Presently a Professor at the Dept. of Sans. of Delhi University, he has travelled abroad i.e. Mexico, Japan, Philadelphia and Vienna. He has produced some 8 volumiuous works mainly related to Indian Philosophy.

Dr. Krishna Narayan Pandey (1950)

He worked as a Deputy Director at the Rājabhāṣā Department, Śramamantrālaya, Shakti Bhawan.

Works- Mānavatāvijayam and Goswamī.

He has also edited many Sanskrit works like Swayamvaram, Lokajīvane Sanskṛtam, Mānavatāsūtram etc.

Dr. Ashutosh Dayal Mathur (1952)

He was born in Delhi and studied at St. Stephen's College. He was appointed a lecturer in the same college and is still teaching there. He was awarded by the Delhi Sanskrit Academy.

Works-Rājā Prakṛtirañjanāt, Kriṣimitkriṣasva, Kathā-rocanam, Uttarsītācaritam.

Dr. Kunj Vihari Joshi (1952)

He is a son of famous scholar Prof. Rasik Vihari Joshi. He received his bachelor's degree from Jodhpur University and did his M.A. from Banaras Hindu University. He came to Delhi in 1991 and joined Sanskrit Department at the School of Correspondance Courses and Continuing Education, now the Campus of open Learning, Delhi University.

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Works - Śrīdāmakāvyam.

Shri Shashipal Sharma (1953)

He did his M.A. in Sanskrit from the University of Delhi.

Works- Sanskṛta Vyākaraṇasudhā, Svādhyāyah, Bālagītam.

Prof. Ramesh Kumar Pandey (1959)

He was born at Jaunpur in Uttar Pradesh. He studied at Kashi Hindu Vishwavidyalaya and Sampurnanand Sanskrit University at Varanasi. He started teaching at Shri Sadashiva Kendriya Sanskrit Vidyapīṭha and at present he is working as a Professor of Research at Shri Lal Bahadur Shastri Rāṣṭrīya Sanskrit Vidyapīṭha, New Delhi.

Works-Bharatamunih, Kavirāja Rājaśekharah, Dhvani-marmaprakāśaḥ, Sanskṛtaśikṣaṇam, Gajendramokṣaḥ etc.

Late Bak Kanbe

He was a foreigner and lived at Model Town in Delhi. He is known as 'Abhinava Bāṇa' due to his style of long sentences with compound words.

Work - Kathāratnākaraḥ and Digvijayakathā.

Late Brahmadeva Shastri

He originally belonged to Bihar. Later he shifted to Delhi and lived at Kamla Nagar.

Works - He wrote two short plays - Velā (1984) and Sāvitrī (1991).

Late Dr. Chintamani Dwarikanath Deshmukh

He was a great economist, educationist and a Sanskrit scholar at the same time. He joined the Indian Administrative Services. He worked in the Reserve Bank of India as Deputy Governor in 1939 and in 1948 he was promoted to the rank

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of a Governor. He shifted to Delhi in 1949 and joined Delhi University as its Vice-Chancellor and later the U.G.C. as its Chairman. Sanskrit Pratibhā published from Sahitya Academy is the result of his efforts.

Works- Gāndhīsūktimuktāvalī, Sanskritakāvyamālikā, Bharatavilāpah, Durgāvinodah, Khecharavilasitam. He translated Meghadūtam in Marāṭhī.

Late Goswami Goverdhan Lal Shastri

He lived at Subhash Nagar in Delhi. He translated 'Sukhmaṇi' (in Punjabi by the fifth Sikh Guru Arjun Dev) into Sanskrit.

Late Prof. Ramkrishna Bhatta

He was born at Manenampur in Karnataka. He went to Africa and taught there Sanskrit. He was a scholar of Jyotiṣa, Vyākaraṇa and Sāhityaśāstra. He worked for many years as the Head of the Department of Sanskrit at Hindu College, University of Delhi.

Works - Śivānandajīvanacaritam, Kāvyodyānam.

Late Dr. Ratnamayi Dixit

A Keralite by birth, she taught Sanskrit at Miranda House in Delhi University. She worked for Sanskrit by her writings and through direction of Sanskrit plays in her college.

Works - Bhūmikanyā (1966).

Late Dr. Rudradeva Tripathi

He was born at Mandasaur in Madhya Pradesh. He worked as a lecturer and then a professor at Shri Lal Bahadur Shastri Kendriya Sanskrit Vidyapīṭha, Delhi. He edited Mālavamayūram and Śodha-Prabhā Magazines.

Works-Nehrūcaritam Mahākāvyam, Rājendracandrodayacampū, Indirākīrtikaumudī, Srīcaturvedacaritacampū.

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Sh. Baladevanand Sagar

He was born at Bhavanagar in Gujarat. At present he is working as the Chief Sanskrit News Editor in All India Radio.

Work - Bhagavadajjukīyam, Dharmacakrapravartanam. He translated `Āṣāḍha kā ek din' into Sanskrit. He prepared the cassesttcs and C.D. Roms of Sanskrit for the blinds with his own voice and sung many stotras.

Pt. Gurdayal Sharma

He wrote Muktakakāvyam - Kāvyāmṛtadhārā.

Sh. Ānandavardhana Rāmchandra Ratnapārkhī

Sh. Ānandvardhana's father was Ramchandra and he lived at Sarojini Nagar in New Delhi.

Works- Kusumalakṣmī is a novel, Saṁvādamālā is a collection of 13 conversations.

Shri Madhur Shastri

Born at Aligarh in U.P., he studied at Meerut, Varanasi and Allahabad. After completing his education he came to Delhi and taught here for 40 years. He was instrumental in the telecast of Sanskrit News and plays from All India Radio. He wrote in Hindi and in Sanskrit both.

Work - Bālikāvinśati - It is a collection of short stories.

Pt. Mahendra Kumar Shastri

He was born at Meerut and educated at Khurja and Lahore. He came to Delhi in 1957 and since then, he has been working as a Managing Director of Chandra Arya Vidya Mandir.

Works - Pitṛśatakam, Gurukulamahatvaśatakam.

Kaviratna Shri Om Prakash Thakur

He was born at Alipur village in Muazffarnagar district,

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now in Pakistan. He migrated to Delhi in 1947 during partition of the country. He worked as a teacher at senior secondary schools in Delhi. He received many awards for his works in Sanskrit e.g. Kaviratna Saraswatī Sammāna, State Teacher award and Sanskrit Seva Sammāna of Delhi Sanskrit Academy for his poetic works.

Works- Gītimañjarī, Indradhanuh, Stavaṇāñjali, Bālavāṭ ikā, Samayācārah, Nītikathāmakarandah, Kathāmandākinī and Preraṇāpārijātam.

Unpublished works- Garvabhañjanaṃ.

Acharya Sridhara Prasad Baluni

He is a resident of Yamuna Vihar in Delhi and works as Vice-Principal of a Government School, Delhi Administration.

Works - Śrīdaśameśacaritam.

Sh. Shyamavimalah

He is a resident of Noida.

Works - Vyāmoha - It is a novel originally written in Hindi by him and he himself translated it into Sanskrit.

Acharya Vedanand Jha

He belongs to Bihar state and his original name was Dravyesha Jha. He worked as a teacher at Haridwar. He studied there and received the degree of Acharya and did his M.A. from Agra University. Later he joined Motinath Sanskrit Mahavidyalaya in Delhi in 1973. He was honoured by the President of India for his services rendered to Sanskrit.

Works - Tripathagā kāvyam.

Dr. Pravesh Saxena

She was born in Delhi and studied at Delhi University. Presently she is teaching at Zakir Hussain College, University of Delhi.

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Works-Anubhūti, Dīpitā Nīārjanā, Swatantratādivasaḥ. She has translated some works from Hindi and Bengali into Sanskrit.

Dr. K.P.A. Menon

He worked as an I.A.S. officer in various capacities. At present he is the Chancellor of Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidyapeetha, New Delhi. He translated some Sanskrit works into English. His Sanskrit work *Mānuṣ atvād Daivakatvam Prati* has been well received by Sanskrit Scholars.

Dr. V.R. Panchamukhi

He is a renowned economist of India. Presently he is the Chancellor of Rashtriya Sanskrit Vidyapeetha, Tirupati. His work on Bhagvadgītā 'Managing One-self' is a good work.

Dr. Mandan Mishra

He worked hard to promote Sanskrit throughout his life. He was the founder Vice-chancellor of Shri Lal Bahadur Shastri Rashtriya Sanskrit Vidypeetha, New Delhi till his retirement and at present he is the Vice-chancellor of Rajasthan Sanskrit University, Jaipur. His work on Mīmāmsādarśanam is commendable. He also served as the Vice-Chancellor of Sampurnanand Sanskrit University, Varanasi (1997-1999).

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CONTRIBUTION OF KARNATAKA TO SANSKRIT

Prof. D. Prahlada Char

Introduction

Sanskrit, a classical language of India is one of the members of the great Indo-European family of languages and is the most refined and perfect language, truly representing the rich cultural heritage of this sub-continent. The roots of India's cultural ethos lie in Sanskrit and it is revered as the sacred most language. It is adopted for over thousands of years as a pan-Indian medium for intellectual purposes. Not being confined to any particular region or section, this language has been enriched by writers from all parts of this country truly making its literature a pan-Indian.

The Karnataka a state in the union of India, also has made substantial contribution in quantity and quality for the propagation and preservation of Sanskrit. As has been elsewhere in this state also it has been regarded as a store house of divine knowledge and has substantially influenced the 'Way of Life' of the people in Karnataka through the ages, even before the beginning of Christian era. Here in wtthe following pages an attempt has been made to highlight the contribution of Karnataka to the Sanskrit Learning.

1. Contribution of Karnataka to Vedic Studies

Right from the beginning, the rulers of Karnataka were the supporters of the Vedic faith which has been evident by

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the inscriptions where *Aśwamedhas, Daśaśwamedhas, Rājasūyas* are mentioned. Aśwamedha coins issued by the Sātavāhanas are of great significance from this point of view.

The Kadamba princes ruling from Banavasi (325 A.D. to 600 A.D.) who describe themselves as *'Pratikṛtasvadhyaya-carcaparaganam Śrī Kadambanaṃ'* were Brahmins and performed Aśwamedhayāga. The Gaṅgās were also great patrons of Vedic religion and philosophy. The Vedic tradition continued in the periods of Cālukyas of Badami (500 A.D. to 757 A.D.) and Kalyani (973 A.D. to 1200 A.D.). King Pulikeshi I, Kīrtivarman I and rulers of Vijayanagara empire established Sanātanadharma in their kingdom. Several commentaries on the Vedas were written, the first being by Udgīthacarya in Kadamba period.

It is a known fact that during the Vijayanagar empire, the process of restatement, re-emphasization and systematization took place in all branches of Sanskrit learning. It was during the period and patronage of Bukka and Harihara under Vijayanagar empire, Sāyaṇa and probably his brother Mādhava did all their literary activities. The most significant contribution of the Vijayanagar period (1336 A.D. to 1632 A.D.) is the *Vedārthaprakāśikā* a commentary on the Vedic literature by Sāyaṇāchārya and other associate scholars. He wrote commentaries on 18 Vedic texts including four Vedas. Sāyaṇāchārya is credited with the authorship of an expository work on the Vedic sacrificial rituals called - *Yajñatantrasudhānidhi*.

Among the *Ācāryas* who established the systems of philosophies, Ācārya Mādhav, (1238 A.D. - 1317 A.D.) revered as Ānanda Tīrtha thought it necessary to comment on the *Ṛgveda*. Mādhvācārya's commentary on the *Ṛgveda* was commented upon by Jayatīrtha. The commentary of Jayatīrtha was also commented upon by a host of writers of *Dvaita Vedānta* school. Prominent sub-commentaries are *Mantrāthamañjarī* of Rāghavendra Yati and *Ṛgarthoddhāra* of Śrinivāsa Tīrtha. The Karnataka state has also contributed

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to the preservation of oral tradition of the Vedic recitation. All the four Vedas with their *Shākhās* and sub-*shākhās* are studied here. It has also preserved the rarest Shākhā of *Sāmaveda* called *Kauthuma Shākhā*. Many *Ghanapathis, Śrauta scholars, Nityāgnihotris* are also enriching the Vedic tradition at various places like Gokarn, Udupi, Śringeri, Mysore and other sacred places of the Vedic learning. In about 250 pāthashālās, the Vedas are taught to pupils in different parts of Karnataka.

2. Contribution of Karnataka to the Classical Sanskrit Literature

The *Rāmāyaṇa* and the *Mahābhārata,* the two great epics of Sanskrit literature are highly remarkable contributions and as a whole they have been perennial sources of inspiration to later poets, readers and listeners of the recital of the epics.

Īśvara Dīkshita wrote two commentaries on the *Rāmāyaṇa* at the instance of Sri Krishnadevaraya (1509 A.D.-1529 A.D.). Vidyānātha Dīskshita wrote a commentary called *Rāmāyaṇadīpikā* on the same. Satya Dharma Tīrtha wrote a gloss called *Rāmāyaṇa Tippani*. Nārāyaṇapaṇḍita wrote *Sangraha Rāmāyaṇa* as summarised by Mādhvācārya in his *Mahābhārata Tātparyanirṇaya*.

The *Mahābhārata* as a vast storehouse of legends of different types and repository of Indian Culture, has also been a perennial source of inspiration to the later Indian writers.

Mādhvācārya wrote *Mahābhārata Tātparyanirṇaya* in 32 chapters and recognised it as the greatest authority on Dvaita school of philosophy, next to *Vedas*. Acārya Śaṅkara and Ācārya Rāmānuja also have quoted from the *Mahabharata* to authenticate their teachings in different works.

Among the Purāṇas, the *Bhāgavatapurāṇa* has its unique place. Acārya Mādhva wrote an epitome of the Bhagavata called *Bhagavata Tātparyanirṇaya*. Bopadeva (1210 A.D.-1300

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A.D.) was a versatile scholar and a brilliant writer under the patronage of Yādavas of Devagiri. He composed two works called Harilīlā and *Muktaphala* on the basis of Bhāgavata. Varadarājacārya, a contemporary of Vyasaraya wrote a commentary called *Varadarājīya* on *Mahābhāratatatparya-nirṇaya* of Mādhvācārya. Vijayadhvaja Tīrtha, a pontiff of Pejavar Mutt, Udupi wrote a commentary on the *Bhāgavata-purāṇa*.

Aihole inscription of Pulakeshin II (634 A.D.) refers to Kālidāsa and Bharavi as models for Ravikirti. That is

Yenayoji nave asmasthiramarthavidhu vivekinā jivav-esma.

Sa vijayatāṃ ravikīrthiḥ kavitaśrītakālidāsabhāravikirti.

A poet called Kavirāja (12th century A.D.), probably patronized by Kadamba King Kāmadeva II is credited with a *dvisandhanakāvya* called *Rāghavapāṇḍavīya* which simulta-neously narrates other stories of the *Rāmāyaṇa* and the *Mahābhārata*. Another poet called Dhananjaya, identical with Jainamuni Shrutakirti Traividya (1105-1140 A.D.) wrote a *dvisandhānakāvya* called *Rāghavapāṇḍavīya*. *Vikramāṅka-devacarita* is a historical poem written by Bilhaṇa under the patronage of Cālukyas of Kalyani, particularly of Vikramaditya VI (1076 A.D. - 1127 A.D.).

Vijayanagara period was the golden period for literary activities in Karnataka.

Rājakalānirṇaya of Vidyāraṇya contains the history of Vijayanagara. Shankaravijaya is also attributed to him which contains the biography of *Śri Śhaṅkarācārya*. *Madhuravijayam* of Gangadevi is a historical poetry composed by Gangadevi in which she describes her husband Kamparaya, son of Bukka I of Vijayanagara Kingdom. *Mahānātakasudhānidhi* by Praudhadevaraya, *Rāmābhyudaya* by Saluva Narasimha, Bhāratāmṛta by Divakara, *Krishṇavilāsa* by Svayambhunatha, *Pāṇḍāvabhyudaya* by Sivasurya and *Ushāharaṇaṃ* by

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Trivikrama Paṇḍita are some important works composed during the Vijayanagara period.

In the post Vijayanagara period, *Rukmiṇīśavijaya, Tīrthaprabandha* and *Sarasabhavativilāsa* by Vadirajayati of Sode mutt are notable works of distinction.

Kaumudīmahotsava by Vijaya in the Cālukya period is a historical play. Some famous anthologies which belong to Vijayanagara period are *Sūktimuktāvalī* of Jalhana, *Subhāṣitasudhānidhi* of Sāyaṇa, *Sūktiratnahāra* of Kalingaraja. *Hamsasandesha* by Parakalayati, *Yakṣollāsa* by Dakshinamurti, *Shukasandesha* by Rangacharya, *Gītagangādhara* by Chandrasekharasarasvati are some of the lyrics composed by poets of Karnataka in 17th and 18th century A.D.

Another unique contribution of Karnataka to Sanskrit is the Campū type of *Kāvya*. The word Campū as per Daṇḍin denotes *a species of Kāvya mixed with verse and prose*, as defined by him in *Kāvyādarsha - Gadyapadyamayaṁ kacit Campurityabhidhīyate*. Scholars say that the word Campū itself is derived from the *Kannada* word Kampu, which means fragrance.

Somadeva, the author of *Yashastilakacampū* (951 A.D.) flourished in the court of Arikesari (10th century A.D.), a feudatory of Rashtrakūṭa Kings. Trivikrama Bhatta (later half of 9th century), who wrote *Nalacampū* also flourished under Rāshtrakūṭas. He is credited with another *Campū* called *Madalasacampū*. There are two encyclopaedic works called *Abhilaṣitārthacintāmaṇi* or *Mānasollāsa* by Someśwara and *Shivatattvaratnākara* by Basava Bhupala of Keladi, Shimoga district.

In the field of drama, the Karnataka state contributed a lot to the enrichment of Sanskrit Literature.

Kādambarī Kalyāṇa has been composed in eight acts by Narasimha (Vijayanagara period), dramatising the *Kādambarī* of Bāṇa. *Jambavati Kalyāṇa* was composed by Sri Krishnadevaraya (ruling period 1509-1529) of Vijayanagara

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kingdom. *Unmatta Rāghava* was composed by Bhaskara, probably a court poet of Harihara II (1377 A.D.-1404 A.D.). *Satyabhāmāpariṇaya* by Mallikarjuna (16th century), and *Subhadrādhanañjaya* by Gururama are some important dramas composed in Karnataka.

Some contemporary writers also have continued the tradition of writing in Sanskrit during the 20th century also. Some famous writers are Jaggu Alwar Iyengar, Galgali Ramacharya, Galagali Pandharinathacharya, Aleur Seetharamacharya, Sri K.S. Nagarajan, Prof. K.T. Pandurangi, Prof. K.Krishnamurthy, Sri G.G. Purushottam, Sri Vighneswara Sarma, Prof. Samba Dikshit, Dr. S.Ranganath, Vidvan H.V. Nagaraja Rao and others.

3. Contribution of Karnataka to Philosophy and Shàstras

So far we have noticed the contribution of Karnataka in the field of Veda, Kāvya, Nāṭaka and other forms of literature. But the contribution of Karnataka in the field of Vedānta is immensely rich. The three schools of *Vedānta* viz., *Advaita*, *Viśiṣṭādvaita* and *Dvaita* have their head quarters at Sringeri, Melkote and Udupi respectively. Great scholars flourished at these centres and have written important works to popularise their respective systems with great zeal.

Śringeri is one of the four *Āmnāyapeethas* established by Shri Shankarācārya for the propagation of advaita philosophy and *Sanātana dharma*. Sureshvarācārya - Vishwarāpacārya is associated with this *peetha*. *Naiṣ karmyasiddhi* and *Bṛihadāraṇyabhāya Vārtika* are the well known works of Viswarūpācārya. Vidyaranya wrote *Vivaraṇa-prameyasangraha* and *Jīvanmuktiviveka*. Pañcadashī is another popular work on *advaita* attributed to Vidyāraṇya and Bharatitīrtha.

Sāyaṇamādhavācārya wrote a book called *Sarvadarshanasangraha*. Vadindra's *Mahāvidyāvidambana*, Vaiyasikanyayamala of Bharatītīrtha's *Nyāya Makaranda*,

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Nyāyadeepāvali and *Pramāṇamālā* by Anandabodha are the other important works of *Advaita*.

Most of the *advaita* writers are closely connected with the *Śringerīpeetha* so that it is very difficult to classify them on regional basis.

Sri Rāmānujācārya was born in Sri Perambadur in Tamilnadu and later came to Karnataka. He established a *matha* at Melkote as the head quarter of *Viśiṣṭādvaita* school of philosophy.

Among the outstanding works of this school by the authors from Karnataka are *Gūdhārthasaṁgraha, Upaniṣatsāra, Bhāvaprakāsā* and *Vādārtha sañjīvana* of Ranganatha Parakalayati, *Nyāya Bhāskara* and *Vedānta Vādāvalī* of Anantachārya, *Mūlabhāvaprakāśikā, Shārīrakashāstradīpikā, Nyāyasiddhanjana Vyākhyā* and *Rāmānuja Siddhāntasāra* of Ranga Ramanuja.

At present, *Academy of Sanskrit Research* started by Prof. M.A. Laxmi Tatacharya at Melkote is doing a great service to the Viśiṣṭādvaita studies and research. *Viśiṣṭādvaita Kosha* and *Viśiṣṭādvaita Bibliography* are two valuable works among other important publications brought out by the academy.

Karnataka has exclusive claim for the contributions made by the *Dvaita* Philosophy propounded by Mādhvācārya. Ācārya wrote *bhāṣyas* on the *Prasthānatraya* to propound the doctrine of dualism. In thirty seven works he gave a new interpretation to the sacred literature. Jayatirtha, famous as *Ṭīkācārya* commented on the major works of Ācārya Mādhva. *Nyāyasudhā* is his *magnum opus* in this system of Philosophy. *Vyāsarāja* another great stalwart of Dvaita Vedanta wrote *Candrikā, Nyāyāmṛita* and *Tarkatāṇḍava* to defend dualism.

Another unique feature of this school is that Haridasas like Purandaradasa and Kanakadasa followed this school of Philosophy and conveyed the idea to masses in local language.

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The *Dvaita Vedānta* Studies and Research Foundation, Bangalore, under the guidance of Prof. K.T. Pandurangi has been doing invaluable service by publishing valuable books of this school.

The land of Karnataka has also been graced by the philosophical works of *Jainas* right from Bhadrabahu (2nd B.C.). Kundakundācārya who lived in first B.C. wrote *Samayasāra, Niyamasāra, Pañcastīkāyasāra* and *Pravacanasara*. Umāsvāti (1st century A.D.) wrote *Tattvārthādhigamasūtra*. It was commented upon by Samantabhadra (5th or 6th century A.D.). Pūjyapāda (6th century A.D.), Akalanka (8th century A.D.) and Vidyānanda (8th century A.D.). Prabhācandra (8th century A.D.) wrote *Nyāyakumudacandrodaya* and *Prameyakamalamārtaṇḍa*. Samantabhadra wrote *Āptamīmāṁsā*. Pūjyapāda wrote *Sarvārthasiddhi*. Another Jaina scholar Nemi Chandra (10th century A.D.) from Karnataka wrote *Dravyasangraha Gommatasāra* and *Trilokasara*.

The above brief account shows how the Jainas enriched the Sanskrit learning by their contributions apart from their Prakrit works.

Shaktiviśiṣṭādvaita Vedānta (Philosophy of monism qualified by Shakti) underlying Veeraśaivism which is traced to *Śaivāgamas* like *Vatulāgama* also flourished in Karnataka. A few Sanskrit works embodying this philosophy are contributions of Karnataka to Shaktiviśiṣṭādvaita Vedānta. Prominent among them are *Siddhāntashikhāmaṇi, Shrīkara Bhāṣya, Kriyāsāra* and *Anubhavasūtra*.

In the field of other *Shāstras* also Karnataka has contributed significantly.

Vijñāneśwar's (1077-1127 A.D.) *Mitākshara*, a commentary on *Yājñavalkyasmṛiti* is a unique work on Hindu law. *Bālakrīḍa* of Viśweshwara (12th century) is also a work on the same. *Nirṇayasindhu, Dharmasindhu* and other *nibandha* works are outstanding contributions to *Dharmashāstra. Jaiminīya Nyāya malavistara* of Mādhava (Vijayanagara

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period), *Bhaṭṭasangraha* of Raghavendrayati (16th century A.D.), and *Shāstramālā* of Dinakara Bhatta (17th century A.D.) are some important *Pūrvamīmāṁsā* works. *Jainendra* and *Sakatayana Vyākaraṇa* schools were initiated in Karnataka.

4. Contribution of Institutions and Learning Centres of Karnataka to Sanskrit

The above account on the contribution of Karnataka to the learning of Sanskrit will be incomplete without mentioning of the institutions or learning centers that have been rendering excellent service for one cause of Sanskrit Literature, at present.

The centres of Sanskrit learning more or less coincided with the centres of royal head quarters and the centres of religious establishments. In the distant past Vijayanagara, Banavasi, Palasika in Belgaum district, Talkad, Pattadakal, Badami, Kalyana, Malkhed, Halebidu and Mulabagil were the centres of learning associated with royal headquarters. The Centres of three philosophical systems viz., Sringeri, Melkote and Udupi are even today the centres of learning.

With the introduction of modern type of educational institutions, several Sanskrit colleges and University departments are contributing for Sanskrit learning. Sanskrit colleges have been established at Mysore, Bangalore, Melkote, Siddhaganga, Udupi, Gokarna, Jamakhandi, Dharwad and Ummachgi. The Universities at Dharwad, Bangalore, Mysore, Mangalore, Shimoga and Gulbarga have Sanskrit departments. *The Rajiv Gandhi Kendriya Sanskrit Vidyapeetha* under the management of Rashtriya Sanskrit Sansthan has been established at Śringeri in 1992. *Pūrṇaprajña Vidyāpeetha Gurukula* and *Pūrṇaprajña Samshodhana Mandiraṃ* in Bangalore are doing remarkable service to the cause of Sanskrit. A Sanskrit college and Research Institute called *Brahma Vidyā Sansthānam* has been established at Svarnavalli in North Kanara district. A centre of *Maharshi Mahesh Yogi Vidyāpeetha* has also been established for Vedic studies in

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Udupi district. A research institute called *Saṁskṛita Samshodhana Samsthāna* at Sirsi established by Prof. D.N. Shanbhag, has been contributing to the modern research in Sanskrit and encouraging young scholars to take Sanskrit research seriously.

As per an estimation there are more than 2 lakh palm leaf manuscripts in Karnataka. The Oriental Research Institute, Mysore alone has more than one lakh rare manuscripts. There are other centres of manuscripts at Sarasvati Bhandar of Mysore Palace, Satya Prakash Grantha Bhandar at Bangalore and Hospet, Jaina Grantha Bhandar at Mudibidre and Karkal, Siddhaganga Mutt library, Keladi Museum, Udupi Mutts etc. where rare manuscripts are preserved for posterity.

Mutts at Udupi, Sringeri, Mysore and *Svarnavali* regularly conduct *Vākyārtha Sabhās* for the preservation of Shāstras and exchange of scholarly ideas. These mutts encourage the traditional type of Shāstra learning and deep scholarship in different branches of learning.

The movement for the popularization of Sanskrit by organising Sambhasana Sibiram was also started from Bangalore in 1980 under the banner of *Hindu Seva Pratishthanam* under the guidance of H.H. Sri Pejavar Swamiji, Vice-Chairmanship of Late Shri Ajit Kumar. This movement has provided a fresh breath for the Sanskrit lovers to look once again towards Sanskrit for self confidence. Today the re-christened Sanskrit Bharati which is working under the organising secretaryship of Sri C.M. Krishna Shastri and active soldiers like Vidwan Janardan Hegde, Vidwan H.R. Vishwas and others has provided a platform to young and energetic students of Sanskrit to work for Sanskrit. Many Sevāvratis and Sevāvratinis of Karnataka and of other states are serving in different parts of India for the popularisation of Sanskrit speaking.

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Conclusion

The above brief description reveals the immensity of the contribution of Karnataka to Sanskrit in every branch of learning. The philosophies propounded by great Ācāryas, thinkers and sages, the works produced by the great authors, commentries written by scholars have stood the test of time. Now it is the history that these intellectual achievements in course of time crossed the limits of Karnataka state and spread throughout world. We are proud and humble in mentioning such distinguished contribution to the literary richness by Karnataka.

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SANSKRIT STUDIES IN HARYANA

Prof. Maan Singh

Haryana was carved out of Panjab as a province in 1966. As a geographical unit it was not known before the 12th century A.D. In the Ajmer Museum inscription, Arnoraj Chauhan is described as 'carrying arms into Haritāṇaka (Haryana)[1]! The *Skandapurāṇa* mentions it as Haritāla[2] while the Palam Baoli[3] and the Delhi Museum inscriptions[4] (A.D. 1280 and 1328 respectively) refer to it as Hariyāṇaka and Hariyāṇā respectively. The word Haryana thus signified a land abounding in greenery and vegetation. Bahudhānyaka, one of its other names figuring in the *Mahābhārata* and on the coins, conveys exactly the same meaning.[5] Some have traced the name of Haryana to Śaryaṇāvat, occurring in the *Ṛgveda*[6] and identified by Cunningham, Rodgers and

1. Ajmer Museum Inscription, line 7; Dasharatha Sharma, *Early Chauhan Dynasties*, 1959,p. 181.
2. A.B.L. Awasthi, *Studies in Skandapurāṇa*, Part I, p.36.
3. *Epigraphica Indica*, Vol. V. Appendix, p.34.
4. *Ibid.*, Vol.I, pp.93-95.
5. *Mahābhārata* (Pune ed.), II, 29.3.3-5; Allan, *A Catalogue of Indian Coins in British Museum*, London, 1936; A. Cunningham, *Coins of Ancient India*, etc.; H.A. Phadke, *Haryana :Ancient and Medieval*, New Delhi ; Harman Publishing House, 1990, p.1.
6. *Ṛgveda*, I.84.13-14; H.A. Phadke, Śaryaṇāvat, *Proceedings*, All India Oriental Conference, 1974, pp.367-371.

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V.S. Agrawala with the Brahmasaras at Kurukshetra.[1] Some other suggestions have also been made with regard to the basis of the name of Haryana[2]; but they are mere conjuctures and do not merit serious consideration.

Though the term Haryana is of late origin, the area it covered has been the seat of pre-historic and historic cultures, variously known during the later period as Uttaravedi, Brahmavedi, Brahmāvarta, Brahmarṣideśa, Kurudeśa, Kurukṣetra, Kurujāṅgala, etc. Its geographical setting with the Himalayas in the north, the Aravallis in the south and the desert of Rajasthan in the west, and the three main river beds— the Sarasvatī, the Dṛṣadvatī and the Yamunā with their numerous feeders have been a great source for the cultural growth, spiritual elevation and material advancement of the people of this region. The Sarasvatī witnessed the activities of the famous Vedic tribes, the Bharatas, the Purus and the Kurus. The story of Videha Māthava narrated in the *Śatapatha-Brāhmaṇa*, who, accompanied by his priest Gotama Rāhugaṇa, carried the sacred fire from the banks of the Sarasvatī to the east shows that the Kosalas and the Videhas received their culture from the Sarasvatī.[3] According to the *Mahābhārata*, her son Sārasvata stayed on her famine stricken banks and saved the Vedas even when others had left.[4] The

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1. Cunningham, *Archaeological Survey of India, Report* (1862-65), Vol.II, Varanasi, 1972, pp.218-219; Rodgers, *Reports of the Panjab Circle of the Archaeological Survey* (1888-89), Calcutta, 1891, p.6; V.S. Agrawala, *Pāṇinikālīna Bhāratavarṣa*, p.22.
2. Vide Budha Prakash, The Early Reference to Haryana *Haryana Studies in History and Culture* (ed. K.C.Yadav, 1968), pp. 42-46; K.C.Yadav, "Hariyāṇā Śabda kī Vyupatti", *Smārikā* Bhāratīya Hindī Pariṣad, 1977, pp. 1-2; Ācharya Bhagavan Deva, *Vira-Bhūmi Hariyāṇā*, Jhajjar,1965; Som Datta Bansal, *Saptasindhu*, Vol. XIII, No. 10, Oct. 1966, pp. 72-77; Rameshwar Datt Shastri, Hariyāṇā-Saṁskṛta-Vṛttaṃ, Bhiwani, 1982, pp.14-19.
3. *Śatapatha-Brāhmaṇa*, I.4.1.10 f.
4. *Mahābhārata*, Salya., 50.

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archaeological explorations[1] of the Sarasvatī-Ghaggar-Hakra bed confirm the Vedic and the epic tradition that the Sarasvatī was once a mighty river with a continuous and perennial flow down to the Arabian sea. It seems to have dried up towards the close of the Vedic period on account of serious seismic disturbances. Aware of this phenomenon, the Vedic Ṛṣis prayed to the Sarasvatī intensely not to deprive them of its life giving waters, a fact also mentioned in the *Brāhmaṇas*[2] and also the subject of various Purāṇic legends.[3] The archaeological investigations of Prof. Suraj Bhan[4] have shown that in the late-Harappan times the desiccation of the river had already started resulting in the shifting of its settlements to the upper valley and that it had lost most of its flow by PGW period with little chance of its periodical rejuvenation. It is identified with the modern Sarsutī, which, taking its rise in the Sirmur hills of the Himalayas, flows past Ambala, Pipli, Kurukshetra, Pehowa and Sirsa and is lost in the desert of Bhatner.[5] Though dried up, the Sarasvatī continued to retain its importance and was glorified in the *Mahābhārata*[6] and the *Purāṇas*[7] as the goddess of speech and learning as it inspired the vision and recitation of Vedas, the composition of the

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1. A.Ghosh, "The Rajasthan Desert, Its Archaeological Aspects", *Bulletin of the National Institute of Science of India*, No. 1;A. Stein, "A Survey of Ancient Sites along the 'lost' Sarasvatī River", *Geographical Journal*, London, Vol.99.
2. *Aitareya Brāhmaṇa*, VIII. 1; *Śaṅkhāyana-Brāhmaṇa*, XIII.3.
3. *Padmapurāṇa*, Sṛṣṭi., 18.159-160; *Mahābhārata*, Vana., 130.3-4, Anuśāsana. 155.25-27; *Vāmanapurāṇa*, 3.8.
4. *Pre-historical Archaeology of Sarasvatī and Dṛṣadvatī Valleys*, Ph.D. thesis, M.S. University of Baroda, Vadodara, 1972; "Haryana Heritage" Mārga Sept. 1974, pp.5-6.
5. Suraj Bhan, *op.cit.*
6. *Mahābhārata*, Vana., 83; Śalya., 39.
7. *Padmapurāṇa*, Ādi., 26-27; *Nāradapurāṇa*, Uttara., 65; *Vāmana-purāṇa*, 23.

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Brāhmaṇas and the intensive philosophical speculations of the *Upaniṣads*. The region between Plakṣaprasravana (the place of its rise) and Vināśana (the place of its disappearance) was regarded as the proper locality for performance of the Sārasvata *Sattras*[1] and its banks of special sanctity for sacrifices.[2] The Dṛṣadvatī, identified with Chitang[3], taking its rise in the sub-mountainous district of Ambala and passing through Kapalmochan, Bakhhapur, Mustafabad, Ladwa, Nisang, Jind, Hansi and Hisar and culminating in Rajasthan near Bhadra,[4] was not a formidable river like the Sarasvatī. The *Ṛgveda* specifically associates this river with the kindling of sacred fire, and offerings made by the Bharata Princes, Devaśravas and Devarāta on its banks.[5] The existence of pre-historic sites on its dried up course also testifies to its antiquity and importance. It dried up in the post-Harappan period as a result of the cutting off its downward flow by the joint waters of Sarasvatī and the Somb which had taken eastward course to meet the Yamunā.[6] The Dṛṣadvatī, along with the Sarasvatī, presents a scene of special sacrifices in the *Pañcaviṁśa-Bhāhmaṇa*[7] and the *Śrautasūtras*.[8] According to Manu, the area between these two rivers is the holiest place on the earth.[9] Thus the region designated as Haryana has

1. P.V.Kane, *History of Dharmaśāstra*, Vol. IV,pp.557-58,681.
2. *Ibid.*
3. D.L. Sircar, *Cosmography and Geography in Early Indian Literature*, p.24; Rapson, *Ancient India*, p.51; *Imperial Gazetteer of India*, X, p.186 (New Delhi, Reprint).
4. Suraj Bhan, *op.cit.*
5. *Ṛgveda*, II.23.4.
6. Suraj Bhan, *op.cit.*
7. XXV.10-13.
8. *Kātyāyana-Śrautasūtra*, XXIV.6.6.38; *Lāṭyāyana-Śrautasūtra*, X.19.4.
9. *Manusmṛti*, II.17.

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been a very conspicuous centre for religious, spiritual, cultural and literary activities in ancient times.

Contribution of Haryana to Sanskrit Literature

The region has made a valuable contribution to Sanskrit literature even in post-Vedic times. Manu, the illustrious author of the *Manusmṛti*, had his capital Barhiṣmatī on the bank of the Sarasvatī river.[1] The sage Vedavyāsa, the author of the *Mahābhārata* and the *Purāṇas* and the classifier of the Vedas is believed to belong to this region.[2] Harṣavardhana, who ruled over Sthānvīśvara (modern Thanesar:Kurukshetra) between 606-648 A.D., composed his three famous plays, the *Ratnāvalī*, the *Priyadarśikā* and the *Nāgānada*. His court-poet Bāṇabhaṭṭa is the renowned author of the two prose-Kāvyas entitled *Harṣacarita* (in which he eulogized his patron) and *Kādambarī* (completed by his son Pulindabhaṭṭa after his death), the *Caṇḍīśataka*, the *Śivaśataka*, the *Mukuṭatāḍitaka* and the *Śāradacandrikā*. Jain Muni Lakṣmīnivāsa of Sirsa, disciple of Ratnaprabhasuri (15th century A.D.) wrote commentaries on some Sanskrit Kāvyas: the Śiṣyahitaiṣiṇī on Kālidāsa's *Meghadūta* (1457), the *Śiṣyahitaiṣiṇī* on the *Ghaṭakharpara*, the *Mugdhāvabodhinī* on the *Meghābhyudaya* (a Kāvya consisting of 36 verses), the *Mugdhāvabodhinī* on the *Vṛndāvana* (a short Kāvya comprising 51 verses).[3] Another Jain Muni Sundara wrote the *Karaṇarāja*, a work on Gaṇita-Jyotiṣa for Pt. Ramāpati in 1598 A.D.[4]

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1. *Ṛgveda*, IV. 26.2, 28.1; *Bhāgavatapurāṇa*, III.22.29.
2. Rameshwar Datt Shastri, *Hariyāṇā-Saṁskṛta-Vṛttam*, pp.28-29; *Unnīsvīn-Bīsvīṇ Śatābdī ke Hariyāṇā Saṁskṛta Mahākāvyon kā Samīkṣātmaka Adhyayana*, Ph.D. thesis, Kurukshetra University, Kurukshetra, 1986 (unpublished), pp.9-10.
3. Agar Chand Nahata, "Hariyāṇā ke eka Prācīna Jaina Saṁskṛta Ṭīkākāra aura Unakī Ṭīkāeneṇ" *Saptasindhu*, 1978.
4. Agar Chand Nahata, "Kurukṣetra-Thanesar mein Racita Karaṇarāja Nāmaka Gaṇita-Jyotiṣa," *Saptasindhu*, May, 1978.

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Even in modern times, Haryana has been blessed with various Sanskrit poets, writers and scholars. Thus Svāmī Hīrādāsa, disciple of Svāmī Rāmaratna of Bhiwani, composed a Mahākāvya entitled *Dādūrāmodayaḥ* (Mumbai, 1890). The author died in 1903.[1] Pt. Sītārāma Śāstrī (born at village Jagavas in District Alwar in Rajasthan in 1864), the founder of Shri Sanātan Dharma Sanskrit Mahavidyalaya, Bhiwani (1900) and Shri Haryana Shekhawati Bhramacharyāshrama, Bhiwani (1911), wrote an exhaustive Hindī commentary on Yāska's *Nirukta*, a Hindī commentary on the *Śrīmadbhagavadgītā*, two works on literary criticism—the Sāhityoddeśaḥ (Sanskrit; Bhiwani 1923) and the *Sāhityasiddhānta* (Hindi), and a Hindi exposition of the *Sāṁkhyadarśana*. He died in 1937. Pt. Vidyādhara Gauḍa (born at Sirsakheri in District Jind), who was the Head of the Department of Veda at the Benaras Hindu University, Varanasi, was a great Vedic scholar, who wrote commentaries on the *Kātyāyana-Śrautasūtra* and the *Kātyāyana-Śulbasūtra*, edited the *Devayājñika-Padddhati* and authored other such works as the *Śrāddhasāra*, the *Upanayana-Paddhati*, the *Vivāha-Paddhati*, the *Śilānyāsa-Paddhati*, the Vāstuśānti-Paddhati, etc. His two sons Pt. Daulatrāma Gauḍa and Pt. Venīrāma Gauḍa were also profound Vedic scholars. Pt. Śrīdhara (born at Dasna, District Kurukshetra in (1843) wrote a Sanskrit commentary on the *Śrīmadbhāgavata*. Pt. Haradvārīlāla (born in 1848) composed a *Vṛtti* in two parts on the *Sārasvata-Vyākaraṇa*. Pt. Rāmacandra Sarasvatī (born in 1850) composed the *Kuru-kṣetra-māhātmyaṃ*. Pt. Haradatta Śāstrī composed the *Mastanāthacaritaṃ*, a Mahākāvya in 26 cantos with a Sanskrit gloss by Yogī Śaṅkaranātha Phalegrahi (Rohtak, 1970). Pt. Śivanārāyaṇa Śāstrī (born at Gatauli in District Jind in 1886 and died in 1968) wrote a commentary called *Sārabodhinī* on the *Sāṁkhyatattvakaumudī* (Mumbai, 1940). Pt. Chajjurāma Vidyāsāgara (born at Shekhupura in District Kurukshetra

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1. Satyavrata Shastri, "Hariyāṇa ke Ādhunika Saṁskṛta Sāhityakāra", *Saptasindhu*, August, 1976.

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in 1895 and shifted to Ritoli in District Jind in 1925 authored several works: *Sultānacaritam* (which narrates the history of Mahipāla of Chittore), *Durgābhyudayaḥ* (a drama in 7 acts on goddess Durgā's victory over Mahiṣa; Delhi, 1931), *Chajjūrāmāyaṇaṃ* (a drama, not yet published), *Sāhitya-binduḥ* (a work on poetics; Delhi, 1961), *Kurukṣetramāhātmyaṃ*, *Karmakāṇḍa-paddhati*, *Śivakathāmṛtaṃ* (a Mahākāvya in 981 verses; Delhi, 1974), *Paraśurāmadigvijayaḥ* (a Mahākāvya in 12 Cantos; Meerut, 1968),[1] *Pratyakṣa-jyotiṣaṃ* and *Vibudharatnāvalī* (Delhi, 1964). In addition to the works enumerated here,he wrote a history of Sanskrit literature in Sanskrit verses and commentaries on the *Nyāyasiddhānta-muktāvalī* (*Mūlacandrikā*),the *Nyāyadarśana* (*Saralā*), the *Vedāntasāra* (*Sārabodhinī*), the *Laghu-siddhāntakaumudī* (*Sādhanā*), the *Kāvyaprakāśa* (*Vidyāsāgarī*), etc. He left for his heavenly abode on 29.8.1978. Pt. Śivarāma, Śīśarāma (born at Berla on 7.8.1911) composed two Mahākāvyas, the *Gāndhicaritakāvyaṃ* and *Nehrūvaṁśamahākāvyaṃ*, and a poem called *Hariyāṇāvaibhavaṃ* (Surajgarh, 1972). Pt. Vanamālidāsa Śāstrī (born at Vasa in District Hisar in 1908) was the author of several Kāvyas: *Śrīkṛṣṇānandamahākāvyaṃ* (Vrindaban, 1974), *Śrīharipreṣṭ-hamahākāvyaṃ* (Vrindaban, 1976), *Śrīsakhya-sudhākaraḥ* (Vrindaban 1975), *Śrīrādhāra-maṇaśatakaṃ*, *Śrīvanamāliprārthanāśatakaṃ* (Vrindaban, 1975), *Śrībhaktanāmamālikā* and the *Mādhvasiddhāntakaṇikā*. He also wrote commentaries on the following works: *Śrībhaktirasāmṛtasindhuḥ* (1954), *Śrībhāgavatāmṛtaṃ* (1954), *Mādhurya-kādambinī* (1954), *Śrīpadyāvalii* (1960), *Śrīgaurāṅgapremollāskāvyaṃ* of Śrī Nandakisore Gosvāmī (1965), and *Ānandavṛndāvanacampūḥ* of Karṇapūra. Pt. Satyadeva Vāśistha (born at village Mahil Gahil in District Jalandhar in Punjab on 24.8.1912 but settled down at Bhiwani in Haryana) enriched Sanskrit literature with his *Satyāgraha-*

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1. Vide Subhash Chandra, (*Pandita Chajjurāma Śāstri-kṛta*) *Paraśurā-madigvijaya Mahākāyya: eka samīkṣātmaka Adhyayana*, Ph.D. thesis, Kurukshetra University, Kurukshetra, 1999 (Unpublished).

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nītikāvyaṃ (Bahalgarh, 1958), *Nāḍītattvadarśanaṃ* (Bhiwani, 1968) and commentary entitled *Satyabhāṣyaṃ* on the *Viṣṇusahasranāma*. Sri Hajārīlāla (born at Chhoti Ghilavad in Tehsil Gohana in District Sonepat in 1915) is known for his following works: *Saḍḍarśana-siddhāntaprakriyā'dvaitavādaśca* (Sanskrit verses), *Śivapratāpavirudāvalī* (112 Sanskrit verses; Rohtak, 1973), *Saṁskṛta-mahākavidivyopākhyānaṃ*, *Indirā-vijayapra-śastiśatakaṃ*,[1] *Hakīkatarāyanāṭakaṃ*, *Kādambarī-śatakaṃ* (Rohtak, 1974), *Maharṣidayānandaśatakaṃ*, *Saguṇa-brahmastutiśatakaṃ* (Rohtak, 1975) *Cārucaritāmṛtabinduḥ*, *Pañcakaraṇaṃ*, *Bilvamaṅgalastotraṃ*, *Jñānamakarandaḥ*, *Śivaśatakaṃ*, *Indirāvijayavaijayantī* (Rohtak, 1981), *Rāmahṛda-tīrthamāhātmyaṃ*, *Paraśurāmavijayavaijayantī* (Rohtak, 1982) and a commentary on *Vaśiṣṭhadharma-sūtra*. Ācārya Vidyānidhi (born at Sutana /Lohari in District Panipat on 18.9.911 and died on 15.7.1991) composed the following Kāvyas : *Dayānandarṣicaritaṃ* (Rohtak, 1973), *Saṅkṣipte Rāmāyaṇamahābhārate* (Rohtak, 1970) , *Śrīgāndhīcaritaṃ Mahākāvyaṃ* (incomplete, Jwalapur), *Gurubrahmā-nandastotraṃ* (Kurukshetra, 1986), Viśvakarmācaritaṃ (available incomplete) and *Bhaktaphūlasiṁhacaritaṃ* (unpublished). In addition to these Kāvyas, he also translated the *Sāmaveda* (Karnal, 1977) and Dayānanda Sarasvatī's *Vyavahārabhānu* (Chittoregarh, Rajasthan, 1941) into Hindī verses, compiled the *Maitrāyaṇīsaṁhitoktasūktisaṅgraha* (Hardwar) and was associated with the *Caturveda-vaiyākaraṇapadasūcī* (Hoshiarpur, 1960) and the edition of the *Atharvaveda* with Sāyaṇa's commentary (Hoshiarpur, 1961-62). Śrī Satyadeva Varma (born at Alahar in Kurukshetra District on 6.12.1918) contributed the following compositions to Sanskrit literature: *Śivasamādhirūpakaṃ* (1958), *Śivaśekha-rakaṃ* (1964), *Indraśekharakaṃ* (1963), *Sāṁskṛtaṃ Kurāṇaṃ*

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1. For a detailed study of his Śatakas vide Vishvabandhu Kaushik, *Hajārilal Vidyālaṅkāra-kṛta Śatakon kā Samālocanātmaka Adhyayana*, Ph.D. thesis, Kurukshetra University, Kurukshetra, 1998 (unpublished).

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(Delhi, 1984), *Kalamā Ajāna Rojādayaḥ* (1976), *Śrīkeśava-caritaṃ* etc. Śrī Candrabhānu Śāstrī (born at Chhichhdana in District Sonepat in 1918) is well known for his *Gāṅgeyamahākāvyaṃ* (1980). Pt. Bhikṣārama Śāstrī (born at Varana in District Kurukshetra) composed the following Kāvyas: *Javāharajīvanacaritaṃ, Gāndhīcaritaṃ, Bhṛgukā-vyaṃ, Madanamohanajīvanacaritaṃ, Paṭelacaritaṃ* (unpublished). He also wrote the *Śabdajyotsnā*, a work on grammar (Kurukshetra, 1958). Dr. Vidyādhara Dhasmānā (born on 22.4.1911) is known for his *Muktakamañjaraṃ* (Ambala, 1981), *Pañcajanyaṃ* (Ambala Cantt., 1975) and *Saṁsārahāsaḥ* (unpublished); Śrī Rakṣapāla Rākesa Śāstrī (born at Kaliravan in District Hisar on 19.7.1925) for his *Śatadalaṃ* (a collection of 100 poems); Pt. Mādhavācārya (born at Kaul in District Kurukshetra in 1898) for his *Kabīracaritaṃ, Kathāśatakaṃ* and *Today-smṛtiḥ* (Delhi, 1962); and Ācārya Rādhākṛṣṇa (Svāmī Nigamabodha Tīrtha) (Born at Luhari Jatu in District Bhiwani in 1934) for his *Hariyāṇāvaibhavaṃ* (Ambala Cantt., 1975). One cannot forget Śrī Lakṣmaṇa Siṁha (born at Jada Setali, P.O. Vallabhgarh, District Faridabad), who enriched Sanskrit literature by composing short Kāvyas : *Kālarātriḥ*, (1977), *Rāṣṭradarpaṇah* (1980), *Vijñānagautamaṃ* (1981), *Kuṭumbinī* (1982) and *Padyapuṣpavāṭikā* (1984). Mention may also be made of Mrs Shanti Rathi's *Indirāpraśastikāvyaṃ* (1982)[1]; Dr. Sudhikant Bharadwaj's *Vīrahastutimālyaṃ* (Rohtak, 1984), Arpaṇaṃ (Rohtak, 1984) and *Vayam ke smaḥ* (two one act plays entitled *Nidarśanaṃ* and *Aṅgīkaraṇaṃ*; Rohtak, 1984) and Śrī Madan Lal Varma's Vicāravīthī (a collection of 16 Sanskrit prose essays; Rohtak, 1983), *Rūpārūpe* (Rohtak, 1988), *Girikarṇikā* (Rohtak, 1989) and *Ucchvāsānāṃ Praticchāyā* (Delhi, 1996)[2].

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1. Vide Km. Usha Rani, *Śrīmatī Śāntirāṭhi dvārā viracita Indirā-praśastiśatakaṃ: eka Samīkṣātmaka Adhyayana*, M.Phil. dissertation, Kurukshetra University, Kurukshetra, 1993 (unpublished).

2. Vide Rameshwar Datt Sharma, *Unnisvīn-Bīsvīn Śatābdī ke Hariyāṇā Saṁkṛta Mahākāvyon kā Samīkṣātmaka Adhyayana*,

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In addition to the above literature, Haryana has produced many reputed Sanskrit scholars such as, to mention a few of them, Pt. Sthanu Datt Shastri (born at Thanesar in 1973)[1]; Prof. Ram Gopal (born at Adampur in District Hisar on 1.10.1925)[2], Prof. Baldeo Singh (born at Jajru in District Faridabad in 1928)[3], Pt. Shiva Narayan Shastri (born at Kharak in District Bhiwani on 15.5.1938),[4] etc.

Sanskrit at School Level

At present there is provision for the teaching of Sanskrit at school, college and university levels in Haryana. At the school level, Sanskrit is taught from class VI to class VIII as a compulsory subject. In High School (Classes IX and X), it is grouped with such subjects as Physical Education with a Practical Examination with the result that students generally prefer to choose Physical Education to Sanskrit in order to secure higher marks in the examination. The present Government has announced to make Sanskrit as a compulsory subject up to the High School level with effect from the next academic session (July, 2001), for which a formal notification

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Ph.D. thesis, Kurukshetra University, Kurukshetra, 1986 (unpublished); Hariyāṇā Saṁskṛta-Vṛttaṃ; Raj Pal Singh, *Hariyāṇā ke Saṁskṛta Rūpakon kā Nāṭyaśāstrīya Adhyayana*, Ph.D. thesis, Kurukshetra University, Kurukshetra, 1994 (unpublished).

1. Author of the book entitled *Hariyāṇā kī Hindī Bhāṣā*.
2. Author of the following books: *India of Vedic Kalpasūtras*, Delhi, 1959; *Vaidika Vyākaraṇa*, Vols. I-II, Delhi, 1965, 1969; *Vaidika Vyākhyā Vivecana*, Delhi, 1977; *History and Principles of Vedic Interpretation*, Delhi, 1983, etc. Vide for a detailed list of his publications Rameshwar Datt Shastri, *Hariyāṇā-Saṁskṛta-Vṛttaṃ*, pp.117-120.
3. Author of the *Padapadārthasamīkṣā*, Kurukshetra; and the *Harṣadarśanaṃ* (one-act play).
4. Author of the books: *Niruktamīmāṁsā*, Delhi, 1970; *Vaidika Vāṅmaya mein Bhāṣācintana*, Delhi, 1972, etc. Vide for a detailed list Rameshwar Datt Shastri, *op.cit*, pp.103-104.

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is eagerly awaited. At +2 level, Sanskrit is one of the optional subjects. The school education is controlled by the Haryana Board of School Education, Bhiwani.

Sanskrit at College Level

At the degree level, almost all the colleges run by Government or the private managements in the State have provision for the teaching of Sanskrit. There are about 36 Government and 75 Private colleges affiliated to the Kurukshetra University, Kurukshetra and the Maharshi Dayananda University, Rohtak extending facilities for option of Sanskrit for B.A. students. At the Kurukshetra University, Kurukshetra, the students of B.Com. and B.Sc. are also given option for offering Sanskrit as subject (Compulsory Course). There is provision for the Honours Course, too, in Sanskrit at the B.A. level.

Sanskrit in University System

The facilities for Post-graduate teaching and research in Sanskrit exists only at the campuses of Kurukshetra University, Kurukshetra and the Maharshi Dayananda University, Rohtak.

The Kurukshetra University, Kurukshetra

The Kurukshetra, University, Kurukshetra was established in 1956 as a unitary and residential university with the chief objective of promoting higher studies and research in Sanskrit, Pali and Prakrit, Indian Philosophy and religion, and Indian history, culture and archaeology. The Department of Sanskrit, Pali and Prakrit was the first Post-graduate department to be opened in 1957. The University was thus started as a Sanskrit University but was later made a general multifaculty university by Shri Hardwari Lal, one of its Vice-Chancellors. The Department of Sanskrit, Pali and Prakrit runs the M.A. and M.Phil. (started in 1976) courses under the Annual System; and has facilities for research

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leading to the degree of Ph.D. It provides all the four major groups of specialization, namely Veda, Vyākaraṇa, Sāhitya and Darśana at the M.A. and M.Phil. levels. The students of the Department are exempted from tution fee since the inception of the University. The Department has the rare privilege of having availed itself of the services of such renowned scholars as Prof. D.N. Shastri, Prof. Suryakanta, Pt. Sthanu Datt Shastri, Prof. Satyavrat Shastri, Dr. Shiv Raj Shastri, Prof. Baldeo Singh, Prof. Gopikamohan Bhattacharya, Prof. Shriniwas Shastri, Prof. Kapil Deo Shastri, Prof. D.B.Sen Sharma, etc. Two of its scholars, Pt. Sthanu Datt Shastri and Prof. Maan Singh (1997) have been honoured with the *Certificate of Honour* by the Hon'ble President of India, the former as a traditional Pandit and the latter for his outstanding contribution to Sanskrit language and literature. The Department organized the 27th session of the All India Oriental Conference (December 26-28, 1974) and various National Seminars: 'Philosophy of Dhvani School in Sanskrit' (1960); 'Philosophy of Language: The Indian Approach' (March 2-5, 1978); 'Kashmir Shaivism: Re-appraisal' (1982); 'The Message of the Bhagavadgītā and its Relevance in Modern Times' (March 15-18, 1989); Schools of Vedic Interpretation '(March 1-3, 1966); 'Śrīmadbhagavadgītā ke Paripreksya mein Dharma evaṁ Sāmājika Nyāya' (December 17-18, 1999); 'Vārtā: Science of Agriculture, Commerce and Animal Domestication in Sanskrit literature' (Sept. 14-16, 2000); and 'Svāmī Dayānanda and His Social Reforms' (Sept. 27-28, 2000). The Department also organized 5 Refresher Courses from 1991 to 2000. In addition to it, it organizes courses for Sanskrit speaking and Vedic recitation, and also Sanskrit declamation and Śloka-recitation contests, etc. every year.

A complete list of publications of the members on teaching staff of the Department since its inception would be too long to be accommodated in this article. We are, however,

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furnishing a list of the main publications (excluding research papers, articles, book reviews, etc.) or contribution of teachers from Prof. Gopikamohan Bhhattacharya onwards:

1. **Prof. Gopikamohan Bhattacharya (Died: 7.7.1986)**

   Studies in Nyāya-Vaiśeṣika Theism, Calcutta, 1961.

   Trilingual Dictionary, Calcutta, 1962.

   Sāmānyavāda, Calcutta, 1965.

   Meghadūta Ṭīkā of Kṛṣṇapati, Kurukshetra, 1977.

   Navya-Nyāya: Some Logical Problems in Historical Perspective, Delhi, 1978.

   Tattvacintāmaṇi of Yajñapati, Vienna, 1982.

2. **Prof.D.B.Sen Sharma** (Retired: 18.4.1989)[1]

   Philosophy of Sādhanā, Delhi.

   Studies in Tantra Yoga, Karnal, 1985.

   Ṣattriṁśatattvasandoha of Rājānaka Ānanda, Kurukshetra, 1977.

   Saṁskṛta Koṣon kā Udbhava evaṁ Vikāsa, Chandigarh, 1987.

3. **Prof. Maan Singh:** (Retired: 31.1.1997)

   Subandhu and Daṇḍin, Delhi, 1979.

   Hindū Dharma, Delhi, 1984.

   Subandhu, Delhi, 1993.

   The Upaniṣadic Etymologies, Delhi, 1994.

   Amṛtasandoha, Delhi, 1995.

   Some Aspects of Vedic Literature (in press).

   Laukika Saṁskṛta Sāhitya tathā Samīkṣā (in press)

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1. He was a Reader in the Department and shifted to the Institute of Sanskrit and Indological Studies on appointment as a Professor.

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4. **Prof. Paramanand Gupta** (Retired: 28.2.1997)

   Geography in Ancient Indian Inscriptions (up to 650 A.D.), Delhi, 1973.

   Geographical Names in Ancient Indian Inscriptions, Delhi, 1977.

   Geography from Ancient Indian Coins and Seals, Delhi, 1989.

5. **Prof. Amar Singh**

   Saṁskṛta Sāhitya Mein Kurukṣetra, Delhi, 1982.

6. **Dr.(Mrs.) Usha Gupta**

   Durghaṭavṛtti: eka Pariśīlana, Delhi, 1989.

   Kālidāsa ke Apāṇinīya Prayoga, Delhi, 1999.

7. **Dr. (Mrs.) Vijaya Rani**

   The Buddhist Philosophy as Presented in the Ślokavārttika, Delhi, 1982.

   Śrījñānāmṛtaṃ (ed.), Delhi, 1996.

8. **Dr. (Mrs.) Aruna Sharma**

   Śiṅgabhūpālakṛta Rasārṇavasudhākara kā Samīkṣātmaka Adhyayana, Delhi, 1993.

   Virūpākṣakṛta Unmattarāghavaṃ (ed.), Delhi, 2000.

   Śāradāmaṇilīlācaritaṃ of Pt. Balakrishna (ed. Jointly with Dr. Shrikrishna Sharma),Delhi, 1998.

9. **Dr. Arvind Kumar**

   Bhavānandakṛta Kārakacakra: eka adhyayana, Kurukshetra,1991.

10. **Dr. Bhim Singh Vedalankar**

    Pātañjala Mahābhāṣya mein Pratyākhyāta sūtron kā Samīkṣātmaka Adhyayana, Kurukshetra, 1987.

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Pātañjala Mahābhāṣya mein Apūrva Kalpanāen, Delhi, 1988.

Vyākaraṇaśāstrīya Lokanyāyaratnākara : An Encyclopeadic Dictionary of Popular Maxims in Sanskrit Grammar (Incorporating Ethical Expressions, Idioms, Proverbs, Maxims, Wise sayings, Aphorisms, Allegories, Parables etc.) Penman, Delhi, 2001.

11. **Dr. Ayodhya Chandra Das** (Died: 27.9.1994)

Pāṇḍulipi-Paricaya, Delhi, 1989.

12. **Dr. Surendra Mohan Mishra**

Anumānapariccheda of Nyāyabhūṣaṇa : A Study, Ph.D. thesis, 1988 (unpublished).

13. **Dr. (Mrs.) Krishna Ranga**

Ṣaḍguruśiṣyaracita Vedārthadīpikāgata Vaidika Ākhyāna: eka Samīkṣātmaka Adhyayana, Ph.D. thesis, 1996 (unpublished).

14. **Dr. Rajeshwar Prasad Mishra**

Sāyaṇakṛta Atharvavedabhāṣysagata Nirvacana, (in press).

Meghadūtaṃ (ed.), Allahabad, 1999.

The Kurukshetra University, Kurukshetra established the Institute of Indic Studies in 1962 with the Departments of Sanskrit, Pali and Prakrit; Philosophy; and Ancient Indian History, Culture and Archaeology with a meagre supporting staff, which began publication of the *Prācī-Jyoti*, a Digest of Indological Studies. Prof. D.N. Shastri, Prof. Buddha Prakash and Prof. Gopikamohan Bhattacharya worked as its Directors. On the eve of its Silver Jubilee celebrations in 1980, the University made a proposal to the University Grants Commission to rename the Institute the 'Insititute of Sanskrit and Indological Studies' and established a museum of indology.

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In response, a Committee constituted by the University Grants Commission visited the University on 4.12.1980 and recommended the proposal and financial assistance from the University Grants Commission and the State of Haryana. Consequently it began functioning independently in a new building as the Institute of Sanskrit and Indological Studies in 1985 with its sanctioned staff of one Professor, two Readers, three Lecturers, one Assistant Editor (Reader's scale), one Manuscript Copyist (Lecturer's scale), one Research Associate, one Research Assistant and one Proof Reader. Prof. Gopikamohan Bhattacharya, Prof. D.B. Sen Sharma, Prof. O.P. Bharadwaj, Prof. Baldeo Singh (then Dean of Colleges), Prof. Yajan Veer Dahiya (then Professor, Svāmī Dayānada Chair), Prof. Maan Singh (then Dean, Faculty of Indic Studies) and Prof. D.C. Jain worked as its Directors. At present, Prof. (Mrs.) Indu Sharma is its Director.

The Institute took up the work of publication of the *Prācī-Jyoti*, of which Vols. I-XXXI (1963-1995) have been published (some combined) and Vols. XXXII-XXXIV are in press. This Digest provides abstracts of articles/papers published in major indological journals all the world over, furnishes information about researches carried or being carried out at different centres, institutes and universities in India and abroad, and also reviews of latest publications in the field of indology; and is thus the only of its kind in the world. In addition to it, the Institute adopted the major collaborative project *Word Index of Mahābhārata*, primarily initiated by the Department of Sanskrit, Pali and Prakrit, which was renamed *A word Concordance of Mahābhārata* in 1985. The Project follows the critical edition of the *Mahābhārata*, published by the Bhandakar Oriental Research Institute, Pune (Maharashtra) and will be complete in 19 volumes. *A Word Concordance of Harivaṁśa* is in press and *A Word Concordance of Ādiparvan* is ready for publication while work is in progress for finalizing other volumes of the Concordance. The Ministry of Human Resource Development

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of India has sanctioned an amount of Rs. 30,000,00.00 for publication of the 15 volumes of this gigantic Project in the VIII five year plan. The members on the staff of the Institute are also working on their individual projects. The teachers also supervise the work of research scholars for the degrees of M.Phil. and Ph.D., registered under their supervision in the Department of Sanskrit, Pali and Prakrit.

The University established the following Chairs in the Institute for promotion of Sanskrit and indological studies:

Svàmì Dayànanda Chair

This Chair was established in 1975 with the financial assistance from the Government of Haryana for taking up research projects on the contribution made by Svāmī Dayānanda Sarasvatī to Vedic studies and various branches of Indian thought. It remained as a part of the Department of Sanskrit, Pali and Prakrit before it was shifted to the Institute in 1985. It was wound up in 1988 by the Government and was revived in February,1990 for a period of one year. Prof. Shriniwas Shastri, Prof. Kapil Deo Shastri and Prof. Yajan Veer Dahiya worked on this Chair. Prof. Shriniwas Shastri and Prof. Kapil Deo Shastri had been in the Department of Sanskrit, Pali and Prakrit as Readers before they shifted to this Chair after appointment as Professors. Prof. Shriniwas Shastri and Prof Kapil Deo Shastri published the following books during their tenures:

1. **Prof. Shriniwas Shastri** (Died: 16.6.1992)

   Dayānanda Darśana: eka Ādhyayana, Kurukshetra, 1977.

   Veda tathā Ṛṣi Dayānanda, Kurukshetra, 1979.

   Vedaprāmāṇyamīmāṁsā tathā Ṛṣi Dayānanda, Kurukshetra, 1981.

   Vedanityatā tathā Ṛṣi Dayānanda, Kurukshetra, 1982.

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2. **Prof. Kapil Deo Shastri** (Died: 3.3.1990)

Ṛṣi Dayānandakṛta Yajurveda-Bhāṣya mein Agni kā Svarūpa:eka Pariśīlana, Kurukshetra, 1988.

Prof. Shriniwas Shastri had earlier published his *Vācaspatimiśra dvārā Bauddhadarśana kā Vivecana* (Kurukshetra, 1968), *Kusumāñjalikārikā-Vyākhyā* of Nārāyaṇatīrtha (ed., Kurukshetra, 1975) and *Nyāyabindu* with the commentary of Dharmottara (ed., 1975) and Prof. Kapil Deo Shastri his *Saṁskṛta Vyākaraṇa mein Gaṇapāṭha kī Paramparā aura Ācārya Pāṇini* (Ajmer, 1961), *Gaṇapāṭha Ascribed to Pāṇini* (Kurukshetra, 1967), *Vaiyākaraṇasiddhāntaparamalaghumañjūṣā* (Kurukshetra, 1975), *Vaidika Ṛṣi:eka Pariśīlana* (Kurukshetra, 1978) and *Vaiyākaraṇasiddhāntamañjūṣā* (ed., Kurukshetra, 1985).

The Chair was again revived as the 'Centre for Maharshi Dayānanda Studies' during 1997-1998 for a period of one year; and Prof. Maan Singh was its Honorary Director, who worked on the project: *Vedic Deities: A Spiritual Interpretation*. It was later to the Maharshi Dayananda University, Rohtak by the Government of Haryana.

Maharshi Vedavyāsa Chair

The State Government established this Chair in the University in 1985 for undertaking work on historical geography of ancient Haryana on the basis of material available in the *Rāmāyaṇa*, the *Mahābhārata*, the Vedic and post-Vedic literature and other relevant sources. Prof. O.P.Bharadwaj, its Director, published *Studies in the Historical Geography of Ancient India* (Delhi, 1986), embodying his researches in the field. The Chair was abolished after his retirement on 18.9.1990.

The Lord Mahāvīra Chair for Jain Studies and the Bhagavān Parashurāma Chair, sanctioned by the State Government; and the Centre for Buddhist Studies, sanctioned

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by the University Grants Commission could not be started by the University so far.

The Institute organized the following National seminars: 'Manuscriptology' (August 16-19-1985), 'Indology' (Dec.28-30,1990; March 3-4, 1996), 'Astrology and Astronomy' (Dec. 1-2, 1994), 'Yoga Practices in Buddhism' (March 11-13, 1996), and 'Āditīrthaṅkara Bhagavān Ṛṣabhadeva : His Teachings and Philosophy' (Jan. 16-17, 1999). It also organizes lectures of scholars and Sanskrit quiz competition every year.

The following is the list of the main publications of the members of its staff:

1. **Prof. D.B. Sen Sharma**

   His publications have already been mentioned above under the Department of Sanskrit, Pali and Prakrit.

2. **Prof. D.C. Jain:**
   (Retired: 31.10.2000)

   Abhidharma-Deṣanā: Bauddha Siddhāntoṇ kā Vivecana, Kurukshetra, 1982.

   Jaina Darśana mein Nyāya kī Avadhāraṇā, Malerkotala, 1992.

   Dictionary of Buddhist Technical Terms, Delhi, 1999.

3. **Prof. Indu Sharma**[1]

   Pāṇinīya Sūtrapāṭha aura Jainendra Sūtrapātha kā Tulanātmaka Adhyayana, Meerut, 1986.

   Paurāṇika Sāhitya mein Bhrātṛbhāva, Kurukshetra 1989.

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1. Dr. D.C.Jain and Dr.(Mrs) Indu Sharma were Lecturers in the Department of Sanskrit, Pali and Prakrit and shifted to the Institute of Sanskrit and Indological Studies on appointment as Readers and then became Professors there in due course.

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Vedoṅ meṇ Viśvavandhutva, Varanasi, 1989.

Mahābhārata kī Śrauta tathā Smārta Pṛṣṭhabhūmi, Kurukshetra, 1997.

Message of Global Family in the Vedas, Kurukshetra, 2000.

4. **Dr. Shrikrishna Sharma**

Ācārya Āpiśali kī Kṛtiyoṅ kā Samīkṣātmaka Adhyayana, Kurukshetra, 1993.

Akṣaratantraṃ (ed.), Delhi, 1994.

Śāradāmaṇilīlācaritaṃ (ed. jointly with Dr. Aruna Sharma), Delhi, 1998.

5. **Dr. Ranvir Singh**

Kurukshetra Through the Ages (ed.), Kurukshetra, 1990.

Kuru-Jyoti (ed.) , Kurukshetra, 1993.

Anekārthadhvanimañjarī of Mahākṣapaṇaka (in press).

6. **Dr. Patanjali Kumar Bhatia**

(Worked: 2.2.1985 to 10.9.1991)

Svara-Vaidikī-Prakriyā (ed.) (in press).

7. **Dr. Kunj Vihari Joshi**

(Worked : 30.12.1983 to 8.6.1992)

Śrīdāmākāvyaṃ, Beawar, Rajasthan, 1988.

8. **Dr. Braj Mohan Sharma**

A Word Concordance of the Yājñavalkyasmṛti (in press).

9. **Km. Gain Devi Gupta**

Manusmṛti-Padasūcī, Delhi, 1999.

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Manuscript Collection

The Kurukshetra University, Kurukshetra has a good collection of about 5000 manuscripts, collected mainly by the late Pt. Sthanu Datt Shastri, of which some are rare and not published so far. The University has published a Catalogue in three volumes. The collection was looked after by his son Shri Pinakapani, who died recently on 29.1.20001.

The Maharshi Dayānanda University, Rohtak

The Government of Haryana established a university for sciences in 1975-76, which was made a general multifaculty university under the name of the Maharshi Dayananda University, Rohtak on 8.11.1978. Its facilities for research leading to the degree of Ph.D.

A list of the main publications of the senior teachers of the Department of Sanskrit is given below:

1. **Prof. Yajan Veer Dahiya**

   The language of the Atharvaveda, Delhi, 1978. *Pāṇini as a Linguist : Ideas and Patterns,* Delhi, 1995.

2. **Prof. Ishwar Singh**

   Vācaspatimiśrakṛta Bhāmatī : eka Ādhyayana.

3. **Prof. Sudhikant Bharadwaj**

   Linguistic Study of Dharmasūtras, Rohtak, 1982.

   Vaidika Sāhitya kā Ālocanātmaka Itihāsa, Vols. I-II, Chandigarh, 1991, 1989.

   Sūryasiddhānta: An Astro-Linguistic Study.

   Essays on Sanskrit Linguistics.

   Virahastutimālyaṃ, Rohtak, 1984.

   Arpaṇaṃ, Rohtak, 1984.

   Vayaṃ Ke Smaḥ, Rohtak, 1984.

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4. Dr. Baldev Singh

Śrauta Sacrifices in Atharvaveda, 1994.

Other teachers of the Department have also published books in their respective fields of specialization.

The University hosted the 37th session of the All India Oriental Conference (Dec. 25-28, 1994) and the Department of Sanskrit organized it. The Department has also organized a few Seminars.

Traditional Sanskrit Institutions

Haryana has various traditional institutions associated with the Kurukshetra University, Kurukshetra and the Maharshi Dayananda University, Rohtak. In these institutions, Sanskrit is taught on traditional lines and they impart education for Prājña (2 years), Vishārada (2 years), Shāstri (3 years) and some of them, Ācārya (2 years) courses with syllabi prescribed by the University they are associated with. The courses run by the Shrimaddayanananda Arsh Vidyapeetha, Jhajjar (Rohtak) are given recognition only by the Majarshi Dayanada University, Rohtak and not by the Kurukshetra University, Kurukshetra, which has recognized only the courses of the Maharshi Dayananda University, Rohtak scheme for purpose of equivalence). Both the Universities have different syllabi for the above courses. Shāstri and Ācārya were earlier Diplomas but are now made Degrees by the Kurukshetra University, Kurukshetra. According to the Kurukshetra University, Kurukshetra system, the students of Prājña are required to study English as a compulsory subject; and to offer one optional subject out of Hindi, Mathematics, Science and Social Science in addition to Sanskrit (4 papers each year). The syllabi for the non-Sanskrit subjects are the same as prescribed for classes IX and X of the Haryana Board of School Education. The students of Vishārada are to study English as a compulsory subject and choose one optional subject out of Hindi, Economics, History and Political Science

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in addition to Sanskrit (4 papers each year); and the syllabi of non-Sanskrit subjects are the same as the ones, prescribed by the Haryana Board of School Education for classes XI and XII (+2). Similarly one has to study English as a compulsory subject and select one subject out of Hindi, Economics, History and Political Science for Shastri in addition to Sanskrit (4 papers each year); and the syllabi of the on-Sanskrit subjects are the same as the ones prescribed by the Kurukshetra University, Kurukshetra for its B.A. Parts I-III. The examinations of Prājña, Vishārada and Shāstri with English and one of the non-Sanskrit subjects mentioned above are accorded equivalence to High School (Matriculation), +2 and B.A. respectively. There is provision for passing these examinations even without English and one of the above non-Sanskrit subjects; but the above equivalence is not accorded to such cases. If one has already studied English and the non-Sanskrit subjects in High School (Matriculation), +2 and B.A., one need not take up them in Prājña, Vishārada and Shāstri again. The score in these subjects is shown in the Marks Certificate but is not counted for determining Division. If a person wishes to take up these subjects after passing the oriental examination (s) , he/she is allowed to do so and get his/her Certificate (s) /Degree (s) revised by the University after getting through the examination concerned.

The following are the traditional Sanskrit institutions in Haryana:

1. Shri Jayaram Vidyapeetha, Kurukshetra.
2. Shri Sanatan Dharma Birla Sanskrit Mahavidyalaya, Kurukshetra.
3. Shri Krishna Dhama Sanskrit Mahavidyalaya, Kurukshetra.
4. Shri Shakti Sanskrit Mahavidyalaya, Shri Govind Dhama, Kurukshetra.
5. Shri Diwan Krishna Kishore Sanatan Dharma

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Adarsh Sanskrit Mahavidyalaya (Lahore), Ambala Cantt. (Recognized as an Adarsh Sanskrit Mahavidyalaya by the Rashtriya Sanskrit Sansthan, Delhi since 1.11.1981).

6. Shrimati Radhadevi Sanatan Dharma Sanskrit Mahavidyalaya, Ambala City.

7. Makhan Lal Arya Oriental Sanskrit Mahavidyalaya, Karnal.

8. Bharatiya Shiksha Sanskrit, Samalakha (Karnal).

9. Arya Kanya Sanskrit Mahavidyalaya, Mer Maiva, Karnal.

10. Sanatana Dharma Sanskrit Vidyapeetha, Safidon.

11. Sanatan Dharma Upadeshak Mahavidyalaya, Vaidika Sodhan Ashrama (near Shadipur), Yamunanagar.

12. Sant Balwant Singh Gurjar Sanskrit Mahavidyalaya (Gurjar Dharmashala), Kapal Mochan, Yamunanagar.

13. Shri Sanatan Dharma Gurukul (Bhishma Nagar), Musimbal, Jagadhari.

14. Shri Som Nath Sanskrit Pathashala, Jind.

15. Bhanu Pratap Sanskrit Mahavidyalaya, Bhiwani Road, Jind.

16. Shri Vidya Dharma Pracharak Sanskrit-Hindi Mahavidyalaya, Jullana (Jind).

17. Shri Brahmana Sanskrit Mahavidyalaya, Ram Rai (Jind).

18. Shri Rati Ram Sanskrit Pathashala, Pandu Pindara (Jind).

19. Shri Lajja Ram Sanskrit Mahavidyalaya, Pandu Pindara (Jind).

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20. Kanya Gurukul, Kharal (Jind).
21. Vidyarya Kanya Gurukul, Gainda Kher (Jind).
22. Kanya Gurukul, Shadipur, Jullana (Jind).
23. Param Mitra Kanya Sanskrit Mahavidyalaya, Khanda Kheri (Hisar).
24. Har Nandini Devi Sanskrit Mahavidyalaya, Buddha Khera (Uklana Mandi) Hisar.
25. Lala Ram Bhagat Vishvas Sanskrit Mahavidyalaya, Narnaul (Hisar).
26. Gurukul, Aryanagar, Kurdi (Hisar).
27. Gurukul, Vidyapitha, Kumbhakhera, Hisar.
28. Dayananda Brahma Mahavidyalaya, Hisar.
29. Gurukul Vidyapitha, Bhainswal Kalan (Sonepat).
30. Gurukul Matindoo, Kharakhoda (Sonepat).
31. Dayananda Vaidika Sansthan, Singhapur (Sunderpur), Rohtak.
32. Shrimaddayananda Asha Vidyapitha, Jhajjar (Rohtak.)
33. Gaur Brahmana Sanskrit Mahavidyalaya, Rohtak.
34. Haryana Sanskrit Vidyapitha, Baghaula (Gurgaon). Functioning as an Adarsh Sanskrit Mahavidyalaya.
35. Shrimaddayananda Gurukul Vidyapitha, Gadpur (Gurgaon).
36. Ashrama Harimandir Sanskrit Vidyalaya, Amarpuri, Pataudi.
37. Shri Haryana Shekhawati Brahmacharyāshrama, Bhiwani.
38. Shri Sanatana Dharma Sanskrit Mahavidyalaya Bhiwani.

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The Pāṇini Mahāvidyālaya and Jijñāsu Sodha-Sansthāna, Revali (Sonepat)

The Pāṇini-Mahāvidyālaya was founded by Pt. Brahmadatta Jijñāsu and was shifted to Bahalgarh (Sonepat) from Azmatgarh palace, Varanasi after his death. Pt. Yudhiṣṭhira Mīmāṁsaka, his disciple, succeeded him as its Ācārya. Since his death, Dr. Vijayapal, another disciple of Pt. Jijñāsu, is its Ācārya. It is now shifted to Revali (P.O. Shahpur Turk) in District Sonepat and renamed: Pāṇini-Mahāvidyālaya evaṁ Jijñāsu Śodha-Sansthāna. In addition to the teaching of the Śāstras in accordance with the system introduced by Svāmi Dayānanda Sarasvati without association with any University or Government Body, it has also a Research Wing (now named: Jijñāsu Śodha-Saṁsthāna) and has published about 128 books, mostly Vedic texts and books on Sanskrit grammar and Vedic literature. This institution is maintained and the publications are made by the Ramlal Kapur Trust. Pt. Yudhiṣṭhira Mīmāṁsaka was the author of the famous *Saṁskṛta-Vyākaraṇaśāstra kā Itihāsa* (Vols. I-III) and numerous other works on Sanskrit grammar and Veda; and the editor of several grammatical and Vedic texts. Dr. Vijayapal is the author of the *Pāṇinīyāṣṭādhyāyī-Śuklayajurvedaprātiśākhyayormata-vimarśaḥ* (1983) and *Agnihotra se Aśvamedhaparyanta Vaidika yajñon kā Paricaya* (1983) and has edited many texts: *Gopathabrāhmaṇam* (1980), Baudhāyana-Śrautasūtram with the commentaries of Bhavasvāmin and Sāyaṇa (vols 1 & 2, 1982) and Subodhinī (vol. II 1987), *Niruktaślokavārttikam* of Nīlakaṇṭha (1982), *Kātyāyanīya Ṛksarvānukramaṇī* with Ṣaḍguruśiṣya's commentary (1985), *Piṅgalachandovicitiḥ* with the *Yādavaprakāśa* (1988), *Kāśikā* (1977), *Nighaṇṭu-Nirvacanam* of Devarāja (1998) and *Mādhavīyā Dhātuvṛttiḥ* (1999). The institution also publishes the *Vedavāṇī*, a monthly magazine.

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Government Bodies

Haryana has the following Government Bodies for the development of Sanskrit:

The Haryana Sahitya Akademi, Chandigarh

The Akademi promotes Sanskrit by honouring Sanskrit scholars and writers and also by providing financial assistance for publication of their writings. It started the publication of a biannual 'Journal of Indological Studies' but could not continue it after three issues (Vols. I-III, 1986-88). It has published a book entitled *Saṁskṛta Sāhitya ko Hariyāṇā kā Yogadāna*, written by Shri Ram Datt Sharma. It celebrates the Sanskrit Day at a different place in Haryana every year and invites Sanskrit scholars on the occasion.

The Haryana Sanskrit and Sanskriti Akademi, Chandigarh

Recently the Government of Haryana has established the Sanskrit and Sanskriti Akademi with Shri Chandra Trikha, a Punjabi writer, as its Director. It is expected to work for propagation and development of Sanskrit.

Voluntary Organisations

The following voluntary organisations are working for the development of Sanskrit in Haryana:

The Hariyāṇā Saṁskṛta-Sammelanaṃ

The Hariyāṇā Saṁskṛta-Sammelanaṃ, a registered Body, was established at Bhiwani in November, 1978. It holds Seminars and Conferences and works for propagation and development of Sanskrit. It has published many works of the Sanskrit poets and scholars of Haryana.

The Vedavyāsa Ssamskrta Parisad

It was established in 1994 at Rohtak for propagation of Sanskrit language and literature. It has published a collection

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of Sanskrit poems composed by the Sanskrit poets of Haryana under the title of *Mayūrakalaśaṃ* (1996) with Dr. Sudhikant Bharadwaj, President of the Pariṣad, as its editor.

The Viśva Saṁskṛta-Pratisthānaṃ

The Haryana State Unit of the Viśva Saṁskṛta-Prati-ṣṭ hānaṃ, an international Body, also works for propagation and development of Sanskrit in the State. At present Dr. Rameshwar Datt Sharma is the President of its Haryana Unit.[1]

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1. Vide also Rameshwar Datt Shastri, *Hariyāṇā Saṁskṛta-Vṛttaṃ*; B.B. Chaubey, "Sanskrit Studies in *Haryana*", *Sanskrit Studies in India*, Delhi: Rashtriya Sanskrit Sansthan, 1997, pp.108-124.

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SANSKRIT EDUCATION IN TAMILNADU

Prof. N. Veezhinathan

In the past, Tamil Nadu was a stronghold of Sanskrit learning. There are inscriptional evidences which show the existence of the *ghaṭikā-sthāna* wherein the study of the *Vedas* and the *Śāstras* were pursued. The significance of the term *ghaṭikā-sthāna* has been explicated by His Holiness the Sage of Kāñcī, on the basis of references to it in the *Kalpataru* of Amalānanda and in the *Tantravārtika* of Kumārila Bhaṭṭa, thus: to examine the students' mastery on the Vedas, the number of the *aṣṭaka*, or *Maṇḍala*, anuvāk and the *sūkta* of the *Ṛgveda* (say) will be written on a bit of palm-leaf and several such bits each one containing reference to a different *aṣṭaka*, or *maṇḍala*, *anuvāka* and *sūkta* will be placed inside a pot (*ghaṭikā*) by the examiners. A candidate had to take out one bit and had to recite the Ṛk inscribed therein. This process of examining the candidates after imparting them the Vedas precluded the possibility of the questions being leaked out to them by examiners or the teachers. And an institution wherein examination was conducted in such a manner was known as *ghaṭikā-sthāna*. This way of determining the extent of the candidates' preparation and the adequacy of training shows the concern of the preceptors of ancient times in maintaining high level of scholarship.

Kāñcīpuraṃ in Tamil Nadu was a seat of *ghaṭikā-sthāna*. The existence of the latter during the beginning of the fourth century A.D. is recorded in an inscription at the temple of

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Śrī Praṇaveśvara in the place Talaguṇḍa at the Shimoga district Karnataka. It is stated that a king by name Mayūra Varma along with his preceptor, Vīra Śarma came to the *ghaṭikā-sthāna* at Kāñcīpuraṃ to acquire proficiency in all *śāstras*. From this it is known that in a *ghaṭikā-sthāna*, it is not only the *Vedas* but the other *śāstras* too were taught.

Apart from the *ghaṭikā-sthāna*, there were other institutions too to promote Sanskrit learning. Dr. S. Gurumurty, Former Professor of Ancient History and Archaeology, University of Madras in his well-researched work *Education in South India* has given a detailed account of these institutions on the basis of inscriptional evidences. In the village *Bāhūr* near Pondicherry there flourished a great seat of learning during the time of the king Nṛpatuṅga Varma. A copper-plate inscription during the reign of this king dated 877 A.D. records the tax-free gift of land given to the village to run a college to impart instruction in fourteen branches of Sanskrit learning. The Cola king Parakeśari Varma during 959 A.D. made arrangements for the study of the *Prabhākara Mīmāṁsā* in the *Nāgeśvara* temple at Kumbakonam. King Vīracoḍa, the son of Kullotuṅga in 1091 A.D. made provision for the study of *Mīmāṁsā, Vyākaraṇa, Vedānta, Ṛgveda, Yajurveda* and the *Purāṇas* in the village known as Vīracoḍa Caturvedimaṅgalam. An inscription of the King Rājendra I dated 11th century A.D. gives details regarding the strength of teachers in the college at the temple of Eṇṇāyiram. There were fourteen teachers and the subjects taught were *Ṛgveda, Yajurveda,* different recensions of the *Sāmaveda, Vyākaraṇa, Prabhākara-Mīmāṁsā*, Gṛhya, and *Kalpa-sūtras* and *Vedānta*. In the Viṣṇu temple at village Tirumukkūḍal near Kāñcīpuram there is an inscription dated 1067 A.D. recording the functioning of an institution there wherein the *Ṛgveda, Vyākaraṇa* and the *Pāñcarātra-āgama* were taught.

Apart from these, a piece of tex-free land was offered to a scholar to provide for his living with a view to enable him to fulfil his obligation for learning and teaching. The

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qualifications he had to possess in order to receive tax-free land shows the pre-eminent position occupied by Sanskrit in Tamil Nadu. An Inscription of Rājarāja I lays down the qualifications as follows: one should be able to teach *Pāṇinīya-Vyākaraṇa*, *Alaṅkāra-śāstra*, *Pūrva-mīmāṁsā* and *Uttara mīmāṁsā* and two Vedas with the commentary. Another Cole inscription from Uttaramerūr Caturvedimaṅgalam lays down that one must be proficient in not less than one *Veda* together with *Vyākaraṇa*, and the two darśanas of the *Mīmāṁsā*, the *Nyāya- bhāṣya* with the Vārtika and the *Vaiśeṣika-sūtras* with ṭīkā. Further, the mutts devoted to the propagation of *Śaivasiddhānta* promoted Sanskrit learning. In an inscription dated 1100 A.D., it is recorded that the Śaiva maṭha at Tiruviḍaimarudūr near Kumbakonam made provision of the study of the texts on Āyurveda, viz. *Aṣṭāṅgahṛdaya* and *Carakasaṁhitā* along with *Vyākaraṇa*. These references go to show the high place given to the study of Sanskrit texts and also the high esteem in which those who had acquired proficiency in *śāstras* were held in ancient times in Tamil Nadu.

The merchant-community in Tamil Nadu renowned for its philanthropic disposition founded several institutions for the advancement of Vedic and Sanskrit learning. These institutions flourished very well till the second half of the last century. The course of Sanskrit study in these institutions consisted of two parts. Under part one, a student has to first memorize the whole of *Amarakośa*, *Śabdamañjarī*, one hundred verbal roots in all its tenses and moods, four sargas in each of the *mahākāvyas*, *Bhoja-campū*, *Bhārata-campū*, *Viśvaguṇādarśa-campū* and *Nīlakaṇṭhavijaya-campū*. Under part two, he had to study the whole of the *Siddhānta-Kaumudī* (*Vyākaraṇa*), the *Tarkasaṅgraha* with *Nyāyabodhinī* and *Dīpikā*, the *Muktāvalī* (*Nyāya*), the *Arthasaṅgraha* and the *Mīmāṁsānyāyaprakāśa* (*Mīmāṁsā*) and the *Pratāparudriya* (*Sāhitya*) along with some dramas. After successfully completing the course, the student has to pursue the study of

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the higher texts on *Vyākaraṇa* or *Nyāya* or *Mīmāṁsā* or *Sāhitya* or *Vedānta*. A student had to spend a minimum of twelve years to acquire proficiency in *śāstras*. He is now a Paṇḍit. Thus, Tamil Nadu has been a stronghold of Sanskrit learning in the past.

In course of time there has been a pronounced mark of decadence of Sanskrit learning in Tamil Nadu after it has reached the peak of its development. The late Hiriyanna has observed:

> Specialisation has ever been dominant feature of the paṇḍit. and for grasp, for accuracy and consistency of thought, he is unsurpassed. His knowledge is so systematically arranged and his exposition of it is so finished that he appears to have made a fine art of study. He has so far handed down the ancient learning with scrupulous care. But he is now rapidly disappearing and if we of the present generation do not follow his example in thoroughness of study and if we do not maintain his standard of knowledge we shall be losing for posterity one of the precious characteristics of our learning and will thereby doing a great disservice to the country.

It is heartening to see that the traditional *pāṭhaśālās* in Tamil Nadu are doing much for the maintenance and promotion of Sanskrit study on traditional lines leading to the Śiromaṇi degree. The duration of the course is from four to five years. The Sanskrit College and Śrī Svāminātha Iyer *Vedānta-pāthaśāla* Mylapore, Chennai affiliated to the University of Madras offers courses in *pūrvamīmāṁsā*, *Advaita Vedānta*, *Vyākaraṇa*, *Jyotiṣa*, *Sāhitya* and *Nyāya*. This college has introduced a two-year *prāk-Śiromaṇi* course. The Ahobila Maṭha Saṁskṛta Kalāśālā at Madurantakam affiliated to the University of Madras offers courses in *Vyākaraṇa*, *Nyāya* and *Viśiṣṭādvaita*. Śrī Ranganātha-Pādukā Vidyālaya affiliated to the Bharatidasan University, in *Nyāya* and *Mīmāṁsā*, and

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the Raja's College, Tiruvaiyaru affiliated to the Bharatidasan University, in *Sāhitya*.

In the Matriculation schools and in the Oriental High schools, Sanskrit is being taught from VI standard upto X standard. And at the Higher Secondary level, advanced Sanskrit is being offered along with subjects like Mathematics, Physics, Chemistry, etc. At the schools under CBSE scheme, Sanskrit is a compulsory subject from III standard upto V standard. Then onwards it is offered as an optional subject.

In the colleges affiliated to the Madras University, the Bharatidasan University, the Bharatiyar University, the Madurai-Kumaraj University, the Alagappa University and the Manonmaniyam Sundaranar University, Sanskrit is offered under part I in the under-graduate course. As a major subject along with allied subjects like history, culture, Philosophy, Āyurveda and Arthaśāstra, Sanskrit is offered at the Queen Mary's College and at the Vivekananda College at Chennai. A course in Sanskrit and applied sciences (B.S.A.S.) is offered at the Śrī Chandraśekharendra Sarasvatī Viśva-Mahāvidyālaya at Enathur near Kāñcīpuram.

A course in Āyurveda at the under-graduate level leading to the degree of Bachelor of Ayurvedic Medical Science is offered at the Venkataramana Ayurvedic College and Dispensary, Chennai. Śrī Jayendra Sarasvatī Ayurveda College founded by the Kāñcī mutt is devoted to the study of Āyurveda and it is functioning at Nazarathpet near Chennai.

Students who have pased the B.A. degree examination with Sanskrit under Part I or as the major subject, and students who have obtained the Śiromaṇi title are eligible to pursue M.A. course in Sanskrit in the Department of Sanskrit, University of Madras, or the Vivekananda College affilited to the University of Madras or in the Presidency College which is an autonomous Institution. The Raja's College, Tiruvaiyaru affiliated to the Bharatidasan University and the Department of Sanskrit, Madurai-Kamaraj University too are offering M.A. courses in Sanskrit.

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The above-mentioned post-graduate departments are recognised for conducting courses leading to the M.Phil. and the Ph.D. degree. Three more institutions at Chennai are recognised for conducting the M.Phil. and the Ph.D. course. They are:

1. The Kuppuswami Sastri Research Institute, Mylapore;
2. Satya Nilayam, Tiruvanmiyur; and,
3. The Adyar Library and Research Centre, Adyar.

Facilities are available for conducting research leading to the Vidyā Varidhi degree of the Rashtriya Sanskrit Sansthan, Delhi at the Kuppuswami Sastri Research Institute. Students are working for the Ph.D. Degree in Sanskrit at the Śrī Chandraśekharendra Sarasvatī Viśva-Mahāvidyālaya at Enathur, Kāñcīpuraṃ.

Śrī Kāñcī Mutt through two of its trusts-the Vedarakṣ-aṇanidhi Trust and the Jagadguru Śrī Chandraśekharendra Sarasvatī Swamigal Ṣaṣṭyabdapūrti Trust has been maintaining *paṭhaśālas* in several parts of Tamil Nadu to impart instruction in the *Vedas* and the *Veda-bhāṣya* on traditional lines. These trusts endeavour to provide opportunities to students for pursuing the study of the *Vedas* and the *Veda-bhāṣya* by giving stipends and cash awards. Considerable number of scholars have profited by the schemes of these trusts and have shown devotion and dedication to these studies. The Rājā *Pāṭhaśālā* at Kumbakonam is a premier Vedic Institute devoted to the maintenance and promotion of the Vedic studies.

The Government Oriental Manuscripts Library, The Adyar Library and Research Centre, Chennai, The Tanjore Serfoji Sarasvati Mahal Library, Thanjavur and the Śrī Chandraśekharendra Sarasvatī Viśva Mahāvidyālaya, Enathur have facilities for the preservation and photo-duplication of a very large number of manuscripts.

The *New Catalogus Catalogorum* — a 20 volume project has been undertaken by the Department of Sanskrit, University

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of Madras. It gives references to manuscripts of Sanskrit, Bhuddhist, Jain and Prakrit works available in the libraries of India and abroad and in private collections. It further gives available critical material that would be helpful for further research work. So far 14 volumes have been published. The fifteenth volume has been taken up for publication.

The Sanskrit Education Society, Chennai and the Chennai Kendra of the Bharatiyavidya Bhavan conduct classes in Sanskrit for interested students. The Sanskrit Education Society, The Adyar Library and Research Centre, and the Departments of Sanskrit and Philosophy, University of Madras publish works on *Vedānta, Vyākaraṇa, Nyāya* and *Śaiva-siddhānta*.

The Advaita-Sabhā and the Ādi Śaṅkara Advaita Research Centre, Chennai, founded by the Kāñcī Mutt have been doing significant service toward the propagation of Advaita Vedānta. Several works on Advaita have been published by these two institutions. The Veda-dharma-śāstra-paripālana-sabhā established by the Kāñcī Mutt enables the Vedic scholars to get themselves trained in *Prayoga*, i.e. the mode of performance of religious rites.

The Sanskrit Academy, Chennai, a registered private body, carries out varied activities for propagating Sanskrit language by conducting regular lectures on eminent poets and saint-philosophers. The Saṁskṛta Ranga, Chennai is a private registered body founded by the late Dr. V. Raghavan in 1958 for the popularisation of Sanskrit through authentic productions of Sanskrit plays on stage at Chennai and outside. So far more than 50 plays have been staged.

Many of the Sanskrit Institutions in Tamil Nadu have been receiving assistance from the Central Sanskrit Board which deserves all praise for its efforts to rehabilitate in the country, Sanskrit, the bedrock of Indian culture.

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SANSKRIT STUDIES IN ANDHRA PRADESH

Prof. S.B. Raghunathacharya

Preamble

The 20th Century presents a rosy picture of Sanskrit studies in Andhra Pradesh. The studies have been in two streams, viz., General and Special. The general stream is in the form of studies in the Departments of Sanskrit in various schools, colleges and universities while the special stream consists of Sanskrit studies in traditional institutions such as Oriental schools, Oriental colleges, Gurukula Pāthaśālās, Veda Pāthaśālās etc. In addition to these studies contribution of various individual scholars and institutions towards research and publications has been significant. Some of the organisations like Oriental Research Institute, Sanskrit Academy published invaluable works, several scholars produced excellent research works, some of which were Ph.D. theses, during the period under consideration. A great majority of these works earned international repute. The following is a brief acount of Sanskrit studies, which are multifaceted and multidimensional. Time and space would not permit me to deal with the subject in an exhaustive manner. A judicious distribution to the studies in General and Special streams would present a reasonably good picture. An attempt is made here in this direction.

2 Inscriptions

As elsewhere in the country in A.P. too the inscriptions were first couched in Prakrit followed by Sanskrit. There are

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thousands of inscriptions which are in chaste Sanskrit language. One poet of the 13th century composes a *Kāvya* on the lines of the *Meghadūtaṃ* of Kālidāsa and got it engraved on a rock near Warangal. Another work though incomplete, which deserves mention is a Niroshthya - Kāvya which was engraved on a rock in Hanumakoṇḍa near Warangal. The Āndhras are referred to in the Prakrit inscriptins of Aśoka. From the inscriptions of the ancient period we know that a trait in the Āndhra country was known as *Aindha-patha* or *Āndhra-patha*. The contribution of the inscriptions of A.P. to sanskrit is noteworthy and deserves special study.

3 Institutions

The Institutions dedicated for propagation of Sanskrit language and for preservation of Indian culture in Andhra Pradesh are classified into two groups viz., 1. General and 2. Special. Those which provide general study of Sanskrit come into first category. And those exclusively concentrate on special study of Sanskrit come in to second category. The special institutions are of three kinds as 1. Teaching, 2. Research, and 3. Publication. Again the teaching is at different levels like school, college and university.

3.1 General

The Government of Andhra Pradesh established several set-ups where Sanskrit is offered to study. These are forming the bed-rock for Sanskrit studies in the State.

3.1.1 Schools

In some of the schools of A.P. Government students at the level of VIII, IX, and X classes study Sanskrit as general language. In select schools Sanskrit is optional subject. As such thousands of boys and girls study Sanskrit to have basic knowledge of the same.

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3.1.2 Junior Colleges

A good number of Junior colleges with Intermediate course of two years are being run by Govt. of A.P. It is a matter of pleasure to note that 80% of the students of this course are opting Sanskrit. Thanks to the encouragement by the Govt. and Parents.

3.1.3 Degree Colleges

Some Govt. Degree colleges at the places like Nagarjunasagar, Rajahmundry, Vijayawada have been offering Sanskrit as one of the subjects at Degree level. The syllabus is prepared in such a way that the students acquire good knowledge of various dimensions of Sanskrit language. Many students who pass with Sanskrit are interested in joining P.G. courses in Sanskrit.

3.1.4 Maintained by Local Governments

It is also a matter of pleasure that many local governments such as Municipal Corporations, Municipalities, Zilla Parishads and Panchayats have their own educational institutions in which Sanskrit is offered as one of the electives at different levels. These Institutions have good Sanskrit teachers who can incalculate interest among students in Sanskrit. Some of the Municipal corporations like that of Vijayawada are running degree colleges who offer Sanskrit as one of the subjects.

3.1.5 Aided by Government

Govt. is granting aid to many schools and colleges established by individuals or private bodies. Many of such aided educational institutions are offering Sanskrit right from Primary level to Degree level.

3.1.6 Schools

Large number of schools aided either fully or partially by the Govt. are offering Sanskrit at various levels. Some of

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these schools with a view to promote Sanskrit study made it compulsroy. They teach, some times even out of syllabus, subhāṣitas, *Bhagavadgītā* to create awareness of our rich culture in the children. The slokas are related to suit to various age-groups.

3.1.7 Junior Colleges

Several Govt. aided Junior colleges are offering Sanskrit at +2 level which is equivalent to that of the Govt. Junior colleges. Thousands of students are opting Sanskrit at this level.

3.2 Special

There are some Institutions specially established for the propagation of Sanskrit like Oriental High schools and Oriental colleges etc.

3.2.1 Oriental High Schools

The role played by the Oriental High schools in promoting Sanskrit is laudable. Govt. aided oriental high schools are offering Sanskrit as a compulsory subject from 7th to 10th standards and thus are serving as feeders to oriental colleges. The students who study in these high schools prefer to take Sanskrit at Degree level as main subject.

3.2.2 Oriental Colleges

Andhra Pradesh is known for its traditional scholarship since the time immemorial. Once it was a seat of Sanskrit education covering Vedas and Śāstras i.e., Nyāya, Vyākaraṇa, Mīmāṁsā, Vedānta etc. The concept of traditional studies in Oriental colleges and Veda pāthaśālās was predominent in A.P. The cream of the oriental wisdom was preserved in these colleges in the length and breadth of A.P., where titles and degrees like "Vidyā Praveeṇa" or "Śiromaṇi" or BOL for Sanskrit studies, "Bhāṣā Praveeṇa" or "Vidvān" for the studies of regional languages are awarded.

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Of course once these colleges were affiliated to Madras University. In this category Maharaja Sanskrit College, Vijayanagamra, SV Oriental College, Tirupati; Veda & Sanskrit College, Nellore, Andhra Geervana Vidyapeetham, Kovvoor and S.N.S. College, Chittigudur are established in the first half of last century and known for priceless contribution to Sanskrit language in general and to Vedas and Śāstras in particular. There are some new editions i.e., SVVVS College, Hyderabad, Matrisri Oriental College, Proddutur, KVKS College and Saradaniketan College, Guntur etc. In the fourth quarter of 20th century the oriental title were replaced by the degree B.A. (OL). Infact the introduction of degree in the place of oriental titles is not appreciated by critics for two reasons.

1. The standards of earstwhile titles are not well maintained in the newly introduced degree system.

2. The position of Post-graduate title is degraded in to under-graduate status. In no way the new courses are comparable to the old system.

3.2.3 The Sanskrit University

The Govt. of India has established Kendriya Sanskrit Vidyapeetha an autonomous body in 1961 at Tirupati to impart instruction in higher Sanskrit learning with modern Scientific Research. Later in 1989 it was declared as University by former President of India Sri R.Venkataraman. This University, Rashtriya Sanskrit Vidyapeetha is exclusively for Sanskrit studies. The quantum of its contribution to Śāstras is larger than that of any other University in the state. It has produced a good number of Śāstraic experts proficient in Sanskrit oratory. This University offers Sāhitya, Vyākaraṇa, Nyāya, Mīmāṁsā, Advaita Vedānta, Viśiṣṭadvaita Vedānta, Dvaita Vedānta, Jyotiṣa and Sikṣāśāstra (pedagogy) at Prāk Śāstry - Inter, Śāstry- B.A., Acharya M.A., and Vidyavaridhi - Ph.D. levels. Also it offers compurter science and computer applications as optional subject at Śāstry level and at Degree

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level. The unique nature of this University is that the medium of instruction is only Sanskrit.

3.2.4 Veda Vishvavidyalayam, Sitanagaram

HH Tridandi Srimannarayana Ramanuja Chinna Jeeyar Swamy has established Veda Vishvavidyalayam at Sitanagaram, Guntur district, where all the Vedas, Śāstras are being taught. This Vishvavidyalayam has another centre at Jaggayapeta where *Yajurveda* and Vaisnavagamas are taught under the able guidance of Mahāmahopādhyāya N.C. Raghunāthācārya. Some of the higher texts of Viśiṣṭadvaita are also being taught in this University. HH Sri Chinnajeyyar Swamiji published important texts of the Vedas ad Śāstras from the University.

3.3 Universities

The role of modern universities existing in A.P. is noteworthy in encouraging Sanskrit studies in the state. Osmania, Andhra, and Sri Venkateswara Universities are offering Sanskrit at PG and Doctorate level courses. A good number of scholars were produced by these Universities. In the second half of 20th century there are three new editions by name Nagarjuna, Kakatiya and Sri Krishna Devaraya Universities. Though there are no separate Sanskrit departments post-graduate studies in Sanskrit are encouraged by the Faculties of Oriental languages.

3.3.1 Sri Venktesvara University

Sri Venkatesvara University located in Tirupati, has fulfledged Sanskrit Department offering M.A., M.Phil., and Ph.D. courses in Sanskrit. Syllabus of M.A. of this University covers various dimensions of Sanskrit such as Vedic Studies, Vyākaraṇa, Nyāya, Vedānta, Sāhitya and Sri Venkateswara studies etc. The doctoral theses produced in this University earned the appreciation of great scholars in the respective fields. Hundreds of great scholars in different fields of Sanskrit have been produced by this University.

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3.3.2 Osmania University

The Osmania University offers Sanskrit at Post- graduate level and doctoral level. The subjects Sāhitya and Darśanas are taught in Post-graduate classes. The Sanskrit Academy attached to the department of Sanskrit has published a number of standard works of all the Śāstras.

3.3.3 Andhra University

The Andhra University situated in Waltair has produced excellent Sanskrit scholars in 20th century. The Post-graduate Department of Sanskrit offers Alaṁkāra Śāstra and Darśanas as special subjects. The Ph.D. and D.Litt. courses also available in this University.

4 Pāthaśālās

There are a number of Pāthaśālās teaching Vedas and Śāstras promoted by private bodies maintained by various trusts.

4.1 Veda Pāthaśālās

A.P. can certainly claim credit for having a good number of Vedapāthaśālās run solely to teach Vedas. To enumerate a few those at Agiripalli, Bapatla, Chantapapayapalem, Draksharamam, Eluru, Guntur, Sitanagaram, Vijayawada, Rajahmundry, Visakhapatnam, Vemulavada, Yadagirigutta may be mentioned. These Pāthaśālās are run without any Govt. aid. The Vedapāthaśālā at Kapileswarapuram teaches *Yajurveda* and *Atharvaveda* while the one at Tirumala run by the TTD offers all the four Vedas.

4.2 Śāstra Pāthaśālās

Some of the Śāstrapāthaśālās located at Agiripalli, Hyderabad, Nellore, Vizianagaram, Mantralayam teach various Śāstras like Vyākaraṇa, Nyāya Mīmāṁsā and Vedanta in traditional method.

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5 Endowment Department of A.P.

The Endowment Department of Andhra Pradesh is running several schemes connected with Vedas and Āgamas. The Department conducts Archaka examinations in Vaiṣ ṇavāgamas and Śaivāgamas for Temple Priests.

5.1 Tirumala Tirupati Devasthanams

Efforts of the T.T.D. to keep the flag of own rich, prestine culture fly high are praiseworthy. The T.T.D. has various schemes to popularise the Vedic Studies. One of such laudable schemes is the "Kumārādhyāpana" under which the father who imparts Vedic recitation to his pupils receives financial aid from the T.T.D. The T.T.D. is running two oriental colleges one at Hyderabad and the other at Tirupati and Vedapāthaśālās at Tirumala and Hyderabad (Keesaragutta). Through the Vedapārāyaṇa scheme the T.T.D. is promoting Vedic recital by vedic pandits. Recently the T.T.D. set up an Institute of Higher Vedic Studies which covers the entire gamut of Vedic studies with a judicious blend of tradition and modernity.

5.1.1 Publications

Though T.T.D. is a religious organisation. It stands first and foremost in the field of publishing Sanskrit Scriptures. Devasthanam has launched several monumental projects like *Bhārata Kośa* compiled by Sri Manavalli Ramakrishna Kavi and editing *Śrimadbhāgavataṃ* with three commentaries etc. The original works published by T.T.D. pertain to various disciplines like Vedas, Śāstras, Āgamas, Purāṇas and Sāhitya. Major portion of T.T.D. Publication is occupied by Bhakti cult and Stotra literature.

5.1.1.1 Translation of Vedas

T.T.Devasthanams has done commendable job in the field of translation of Vedas. Devasthanam has published Telugu translations of *Ṛgveda, Yajurveda* and *Atharvaveda*. Prof. S.B.

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Raghunathacharya co-ordinator of TTD Publications launched a fantastic project to impart Vedic knowledge to common man. Under this project a Vedic Encyclopaedia in Telugu Ārshavijñāna Sarvasvaṃ was planned and the volumes of Saṁhitās, Brāhmaṇas, and Āraṇyakas were brought out. Those belonging to Upaniṣads, Sūtras, Āgamas and Vāstuśilpa are yet to come out.

5.2 Other Temples

Apart from the T.T.D. a few major temples of A.P are also making good efforts to spread the message of the Vedas and Śāstras. The Vira Venkata Satyanarayana Swamy temple is running a Veda pāthaśālā at Annavaram. The Sri Venkateswara temple at Dwaraka Tirumala is running a Sanskrit High school. The temple of Narasimha at Yadagiri gutta has Sanskrit Pāthaśālā. The Mallikarjuna temple at Sriśailaṃ is running a Vedapāthaśālā. The Sri Rajarajeswara temple at Vemulavada is running a Sanskrit college. These are only a few examples.

5.2.1 Gururāja Sevāsamiti

The Raghavaendra Matha at Manthralayam is running a Śāstrapāthaśālā where Vyākaraṇa, Nyāya, Mīmāṁsā, Sāhitya and Dvaita Vedānta are being taught.

6 Mathas

Some of the Mathas are playing important role in promoting Sanskrit studies with a view to preserve and propagate our ancient culture which is facing great challenge as never before. The following are a few examples.

6.1 Śriṅgeri Śaṅkaramath

The Śriṅgeri Jagadguru Peethaṃ of Hyderabad is running a Śāstra pāthaśālā where Nyāya and Advaita Vedāntaśāstra are taught.

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6.2 Kāñchī Śaṅkaramath

The Vedapāthaśālās at Nellore, Vijayawada and other places are receiving help from the Kamakotipeetham at Kānchī.

7 Other Organisations

Some organisations are also actively engaged in promoting Sanskrit studies. His Holiness Sri Chinna Jyeeyar Swamy Veda Visvavidyalaya at Sitanagaram can be cited as a good example. It has a Śāstrapāthaśālā near Jaggayyapeta where *Yajurveda*, Vaiṣṇāvāgamas and higher texts of Viśiṣṭ advaita Vedānta are taught.

7.1 Svadharma Svarajya Sangha

This Sangha is rendering yeoman service to the promotion of Sanskrit learning. With its headquarters at Secunderabad it is extending financial help to several Vedapāthaśālās and paṇḍits. It is also running a pāthaśālā where Vidyāraṇya-Bhāṣya is taught.

7.2 Saṁskṛta Bhāṣā Pracāra Samiti

Saṁskṛta Bhāṣa Pracāra Samiti was established at Hyderabad in 1978 and since then rendering yeoman service for the propagation of Sanskrit. The great Philanthrophist of A.P. Sri G. Pulla Reddy sponsored this institution and encouraged its activity. Prof. Divakarla Venkatavadhani was first Kulapati and Ch. Venkata Subrahmanyam was secretary. At present Mm. Prof. P. Sri Ramachandrudu is Kulapati and Prof. C.V. Seshacharya is secretary. The SBPS is conducting seven examinations such as Praveśikā, prathamā, Dvitīya, Trtīyā, Niṣṇāta, Parina, and Cūdāmaṇi throughout Andhra Pradesh. So far about 3 Lakhs of students got through the examinations. The SBPS is running a quarterly journal "Saṁskṛta-Bhāratī" in three languages which is edited by Prof. C.V. Seshacharya, Secretary of the Institution. This is a very good organisation dedicated for the upliftment of

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Sanskrit in general and Indian culture and heritage in particular.

7.3 Surabharati Samiti

This Samiti (Hyderabad) has a good library for the benefit of Research Scholars. It also conducts evening classes for those interested in learning Sanskrit. SBS has published about 40 works. The present Secretary of SBS is Prof. Sasirekha.

7.4 Saṁskṛta Bhāṣā Pracāriṇī Sabhā

This Sabhā (Chittoor) is holding examinations in Sanskrit at various leels, of which the highest "Kovida" is recognised by many institutions. It also conducts regular classes for Sanskrit lovers.

8 Research & Publications

Various organisations and individuals conducted research in a variety of fields in Sanskrit and brought out publications of high standard. The following is a brief account in this regard.

8.1 Oriental Research Institute

The Oriental Research Institute of Sri Venkateswara University (earlier run by the TTD) is known for its commendable publications and its prestigeous journal. It has an excellent library of rare valuable palm-leaf manuscripts.

8.2 A.P. Manuscripts Library

The Government of Andhra Pradesh is maintaining a library exclusively for manuscripts. The library is having thousands of palm leaf and paper-back manuscripts pertaining to Sanskrit and Telugu literatures.

8.3 Rashtriya Sanskrit Vidyapeetha

The Vidyapeetha Sanskrit University at Tirupati has

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several publications of high standard to its credit. Its one of ambitious projects is *Āgama-Koṣa*. The first volume of the Koṣa is published and a few more volumes are ready for publication. Many important works relating to Vedas, Nyāya, Sāhitya, Vyākaraṇa, Jyotiṣa etc., are published. Its Research wing is actively engaged in bringing out several publications. Many of the already published works have earned appreciation of scholars of international repute. When the author of this paper was Vice-Chancellor of Rashtriya Sanskrit Vidyapeetha a research journal "Mahassvini" was started.

8.4 T.T. Devasthanams

The TTD is second to none in the matter of publications relating to our culture. It is not possible even to give a list of its publications here as it will consume many pages. Its publications can be broadly divided into two categories, viz., original works and translations. The original works include those on the Vedas, Śāstras, Vedānta, Āgamas, Purāṇas etc. The translations category includes the Telugu translation of all four Vedas, Ārshavijñanasarvasvaṃ, an encyclopaedia of the Vedic knowledge, a unique project launched by Prof. S.B. Raghunathacharya deserves particular mention. Already volumes covering the Saṁhitās, Brāhmaṇas and Āraṇyakas have been published. Those on the Upaniṣads and Āgamas are underway. The T.T.Devasthanams also published several works pertaining to Bhakti literature. It is also extending financial aid to authors to publish their works pertaining to Hindu religion, Indian Philosophy and Culture. Several publications are well received by the world of scholars. Their publications are in many important Indian languages and also in English.

8.4.1 Sri Venkateswara Institute of Higher Vedic Studies

This Institute is established by the TTD in 1999 to promote essentially the Vedic studies combining both traditional and modern methods. It gives importance to

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preserve and propagate Vedic knowledge throughout the world by exploiting advance information technology. One of its important programmes is to conduct research on Vedic topics which have bearing on modern technology. It also proposes to help the Vedic scholars who are zealously gaurding and propagating Vedas. It also proposes to conduct a countrywide survey of Vedic works and Vedic scholars. Its another chief aim is to establish the relevance of the Vedas to the technologically advanced modern world.

8.5 Ārshabhāratī Trust

This Trust was established by noble philanthropist Sri P.Venkateswarlu who has done yeoman service for the upliftment of Indian Culture and Heritage. The Trust has published almost all the translations of Purāṇas.

8.6 Saṁskṛta Bhāṣā Pracāriṇī Sabhā

This Sabhā is publishing Gairvani a Sanskrit monthly journal. The contents and regularity in publishing helped to carve a niche for itself in the hearts of all Sanskrit lovers. It is being published from Chittoor.

8.7 Ārṣavijñāna Trust

The AVT was founded by Justice P. Kodandaramayya in 1982 at Hyderabad. The publications of AVT are highly commendable and scholarly also. To mention a few *Śrīmadrāmāyaṇaṃ*, *Mahābhāratam*, *Śrīmadbhāgavatam*, *Brahmasūtra Śaṅkarabhāṣyam*, *Gitābhāṣyam*, *Śāṁkya Kārikās* etc. with Telugu translations and commentaries.

9 Individuals

The contribution of A.P. at individual level is also very high. Through their effective teaching and valuable research and publications these individuals have enriched the field of Sanskrit and created remarkable impact on Sanskrit literature.

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9.1 Vedic Teachers

There are hundreds of Veda paṇḍits who daily teach Veda either to their sons or desciples. Especially the coastal belt of Guntur to East Godavari districts we find many Kramapathis and Ghaṇapathis. The families of Dendukuri, Vishnubhatla, Sannidhanam, Lanka, Pisupati, Purighalla, Varanasi, Rentachintala, Koonapuli, Marti, Mudigonda, Vangala, Daita, Maddulapalli etc. are known for their Vedic teaching.

9.2 Śāstra Teachers

The Andhra Pradesh has a rich resource of Śāstra teachers experts in their respective Śāstra.

9.2.1 Vyākaraṇa Teachers

The note of Vyākaraṇa teachers should begin with "Kalāprapūrṇa" Tata Subbaraya Sastry of Vijayanagaram who produced gems like Peri Venkatesvara Sastry, Peri Suryanarayana Sastry, Sriman Kari Ramanujacharya etc. Peri Suryanarayana Sastry deserves special mention for producing more number of Vyākaraṇa Paṇḍits, including Prof. Viswanatha Gopalakrishna, Prof. K.V.R. Krishnamacharyulu, Prof. Sripada Satyanarayana Murthy, Prof. R.L.N. Sastry, Prof. J. Ramakrishna etc. Sriman Kari Ramanujacharya a veteran scholar of Vyākaraṇa produced a good number of Vyākaraṇa paṇḍits in Sri Narasimha Sanskrit College, Chittigudur. To mention a few Sri T. Varadacharyulu, T. Rangacharyulu, T. Narasimhacharyulu, T. Lakshmana-charyulu, V.Narasimhacharyulu and others.

9.2.2 Nyāya Teachers

Among Nyāya Teachers of A.P. 'Mahāmahopādhyāya' Sri Maddulapalli Manikya Sastry's name should be mentioned first. Other efficient Nyāya Teachers are Prof. K.E. Govindan, Prof. K.E. Devanathan, Sripada Subramanyam, O.Ramalal Sarma, M. Dattatreya Sastry, Dorbhala Prabhakara Sarma,

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K. Sitaramanjaneyulu, Gabbita Anjaneya Sastry, S.B.S. Bhattacharya, V. Ramanujacharya, P.T.G.Y. Sampatkumaracharya etc.

9.2.3 Mīmāṁsā Teachers

It is most unfortunate that Mīmāṁsā is fast disappearing Śāstra in the country. Still A.P. is lucky to have enough stock of Mīmāṁsā Śāstra, 'Mahāmahopādhyāya' Sannidhanam Lakshminaryana Murthy, 'Mahāmahopādhyāya' Dongre Viresvara Krishna Sastry, 'Mahāmahopādhyāya' Remilla Surya Prakasa Sastry and Prof. Ch. Sriramamurty etc.

9.2.4 Vedānta Teachers

Sri Suri Ramakoti Sastry, Mudigonda Venkatarama Sastry, Rani Narasimha Sastry etc. in Advaita Vedānta, 'Mahāmahopādhyāya' Śrīman N.C.Raghunathacharya, Sriman Sribhashyam Appalacharya, Dr. S.V.V.R. Ramanujacharya and Dr. T.V. Raghavacharya in Viśiṣṭādvaita Vedānta, Sri Suseelendracharya, and Sri Raja Giri Acharya in Dvaita Vedānta are some of thc teachers.

9.2.5 Teachers of more than one Śāstra

A.P. is very rich for the pandits of many śāstras. Really they are worth to be considered as national assets. 'Mahāmahopādhyāya' Prof. N.S.R. Tatacharya in Nyaya, Mīmāṁsā, Vedānta, and Vyākaraṇa Śāstras, Sri Ramakoti Shastry in Nyāya and Vedānta, 'Mahāmahopādhyāya' Sri Maddulapalli Manikya Sastry in Nyāya Vedānta and Mantra Śāstra, 'Mahāmahopādhyāya' Sriman N.C. Raghunathacharya Vyākaraṇa, Vedānta and Sāhitya, Sriman Sribhasyam Appalacharya Vyākaraṇa and Vedānta, Prof. K.V.R. Krishnamacharya in Vyākaraṇa and Vedānta, 'Mahāmahopādhyāya' Prof. P. Sri Ramachandrudu in Vedānta, Sāhitya and Vyākaraṇa, Prof. S.B. Raghunathacharya in Nyāya, Mīmāṁsā, Vedānta, Sāhitya, Āyurveda and Āgamas, Prof. D. Prahladacharya in Nyāya and Vedānta, Prof. L.N. Bhatta in Sāhitya,

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Vedānta and Agamas, Prof. V. Kutumba Sastri in Sāhitya and Vedānta, Prof. C.V. Seshacharya in Sāhitya and Āgamas, Prof. K.E. Govindan in Nyāya and Vedānta, Prof. K.E. Devanathan in Nyāya and Vedānta, Prof. 'Vachaspati' K.S. Ramanujacharya in Sāhitya and Vedānta.

9.3 Research & Publications

The volume of research and publication at individual level in the state is simply superb. During the fourth quarter of last century a good number of doctoral theses were published. The research work carried out in the above period covers all the disciplines of Sanskrit such as Vedas, Darśanas and Sāhitya. The reputed scholars of A.P. have contributed research papers to various journals at national level.

Besides, book-writing and publicaiton also picked up culmination. These publications include original works, studies, critical editions and translations.

9.3.1 Original Works and Studies

'Mahāmahopādhyāya' Prof. K. Satchidananda Murthy is a great philosopher of international repute. It is aptly said about him that among philosophers in India today he is in a class by himself. He unlike many modern philosophers studied the original Sanskrit works on Advaita, Viśiṣṭādvaita. and Dvaita Philosophies which helped him greatly to contribute his ideas with definite authenticity. He is a great heterodox thinker and also a critical traditionalist. His 'Revelation and Reason in Advaita Vedānta' and 'Advaita Notion' are excellent examples of this. His pioneering work 'Far eastern philosophies' and several other inter-disciplinary works on Indian culture are pregnant with his original ideas, critical observations and great insight. His works cover various fields such as ethics, religious studies, social and political thought, culture, peace studies, philosophy of education and Indian foreign policy. His latest work *Śrutiparyālocanā*. Vedic Hermeneutics can be considered as his most significant and

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ever lasting and can be ranked as the 'Book of the Millennium'. He has been awarded Mahāmahopādhyāya by the Rashtriya Sanskrit Vidyapeeth, Tirupati. Prof. Murthy has been recently decorated with Padmavibhushan by the Govt. of India.

Mahākavi Sribhasyam Vijaya Sarathi is one of the celebrated creative writer of A.P. He has to his credit several kāvyas like *Bhārata Bhāratī, Mandākinī, Śabarī parī devānāṃ, Āvāhanaṃ, Parivādini, Rasakeli* and *Śrī Raghunātha desikodaharaṇaṃ*. 'Mahāmahopādhyāya' Prof. P. Sri Ramachandrudu published his poetry *"Rāmacandralaghukāvyasaṅgrahaḥ"*, Sri Kaluri Hanumantha Rao published *Sahitijagati, Sītāharaṇaṃ* and *Rāmāyaṇa* in prose. He also has written a lucid commentary on *Bhallata Śataka*. Sri Nishthala Subrahmanyam of Ponnur has published "*Caitanyanandanaṃ*" a collection of self compositions.

Prof. S.B. Raghunathacharya composed a kāvya "*Rāmavijayaṃ*". He has also written a commentary Raka on *Kriyākairavacandrikā* of Varahaguru. He has published his thesis *"Nyāyamīmāṁsādarśanayoḥ Pramāṇavicāraḥ"* "Means valid cognition according to Nyāya and Mīmāṁsā-A critical study. Dr. D. Arkasomayaji published a kāvya *Prasannāñjaneyaṃ* in the metre mandākrāntā. "Mahāmahopādhyāya" Sri Peri Suryanarayana Sastri wrote a commentary *Khaṇḍadevabhāvaprakāśaḥ* on *Bhāṭṭarahasyaṃ* and another commentary *Nagendrabhāvaprakāśaḥ* on *Laghumañjūṣā* of Nāgesa Bhaṭṭa. "Mahāmahopādhyāya" Prof. N.S. Ramanujatatacharya was the first Vice-Chancellor of R.S. Vidyapeetha Tirupati. His invaluable commentaries *Bhavabodhinī* on *Pañcalakṣaṇī, Siṁhavyāghralakṣaṇī* and *Pakṣatā* are noteworthy. His contribution includes publications of *Vyadhikaraṇaṃ, avayavaḥ, bādhoḥ* and *Hetvābhāsasāmānyamiruktiḥ* with scholarly commentaries. His *Pratyakṣatattvavimarśaḥ* needs a special mention because it is this book that won the first Ramakrishna Dalmiya Award for him. Prof. K.V.R. Krishnamacharya published his doctoral thesis *Vanamālā*. Prof. V.Kutumba Sastry has published a collection

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of his poetry and Upaniṣad Prof. L.N. Bhatt has published his Ph.D. Thesis *Pañcarātrasaṁhitāsu jñānapādasamīkṣaṇam.*

Mahāmahopādhyāya Sri Sannidhanam Lakshminarayana Murthy wrote a book *Saṁskāraratnākaraḥ* describing the procedure and importance of 16 Saṁskāras. Dr. Sannidhanam Sudarsana Sarma published his doctoral thesis "Plants in Yajurveda". Prof. K.Kamala wrote a book "Life in Ancient India - As depicted in Prakrit Literature". Dr. K. Venkateswara Rao has published his doctoral thesis "Social conditions as revealed in the Bhanas and Prahasanas of Āndhradesha". Dr. M.S. Ramesh has published her doctoral thesis "The Festivals and Rituals at Tirumala Temple" under the able supervision of Prof. M.Narasimhacharya. Dr. T.V. Raghavacharya has published his doctoral thesis on *Vedārthasaṁgraḥ* of Ramanuja.

Mahāmahopādhyāya Sriman N.C. Raghunathacharya's contributions include *Viśiṣṭādvaitavaibhavaṃ, Śrīvaiṣṇavasampradāyasaurabhaḥ, Lakṣmīsahasraṃ* (Notes). Dr. K. Rajanna Sastry published his collection of poetry *Kavitāvipañcī.* Sri Bommakanti Srinivasacharya published *Gopursandeśaḥ* a collection of his poetry. Dr. Vedantam Satya Srinivasa Ayyangar published his doctoral thesis *Saṁskṛtavāṅmayecandraḥ.* Dr. Ch. P. Satyanarayana published his doctoral thesis *Kālidāsakṛtiṣu Puruṣārthacatuṣṭayaparāmarṣaḥ.* Justice P. Kodandaramayya former justice of A.P. High Court has written a scholarly work "The Light of Rāmāyaṇa" and published it through Arsha Vijnana Trust, Hyderabad. Dr. A. Sripada Bhatt has edited and published *Muhūrtaratnaṃ* with the commentary of Parameśwara.

'Vācaspati' Sri Ogeti Parikshit Sarma a veteran creative writer of 20th century has produced many a Mahākāvyas which acclaimed approbation of Sanskrit world. His works are *Lalitagītālahari, Yaśodharāmahākāvyaṃ, Parikṣinnāṭakacakraṃ, Jānapadanṛtyagītāmañjarī, Saundaryamīmāṁsā, Śrīmatpratāparāṇāyanaṃ mahākāvyaṃ, Akṣayagītārāmāyaṇaṃ, Akṣayagītagovindaṃ, Kārgilvijayaṃ.* Dr. Chakravarty

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Raghavan published his thesis "Vedānta Deśika's Mīmāṁsā-pādukā - A Critical Study." Sri PTG Rangacharyulu a national Awardee has published *Dwādaśamahāyoginaḥ* in lucid • Sanskrit. Dr. K. Rajagopalan has published his doctoral thesis "*Pañcastavī - A critical Study in the light of Viśiṣṭādvaita Philosophy*".

9.3.2 Critical Editions

Under the able leadership of Dr. Pannala Radhakrishna Sarma, T.T.D has started publication of *Śrīmadbhāgavataṃ* critically edited with three commentaries such as *Vīrarāghavīya, Māheśvara Tīrthīya* and *Vijayadhvajīya*. At present 'Vācaspati'. Prof. N.C.V. Narasimhacharyulu is heading the *Śrīmadbhāgavataṃ* critical edition project. The editing of 12 skandhas is over. So far two volumes are released. The printing of other volumes is under process.

Prof. S.B. Raghunathacharya edited a Vaikhānasāgama text "Kriyadhikara", Soubhāgyabhāskara of Bhaskararaya, *Vaśiṣṭa Saṁhitā* of Pāñcarātrāgama and *Mīmāṁsārthaprakāśa* of Lougakshikesava. M.M. Sri S. Lakshminarayana Murty has critically edited the Bhāṣya of *Abhinavaśankara* on '*Rudrādhyāya*' and published it with Telugu translation. Prof. N.C.V. Narasimhacharya critically edited *Citramīmāṁsā* of Appayya Dikshita and it was published by R.S. Vidyapeetha, Tirupati. Prof. M.L.N. Murthy edited *Śāṅkaradarśanamarma-prakāśaḥ* written by Prof. Krishna Jois. Dr. P.T.G.Y. Sampatkumaracharya has edited and published *Pañcastava* of Srivatsamkamisra with the commentary of Srinivasacharya. Dr. V. Vishnu Bhattacharya has edited *Śrīvaikhānasakalpa-sūtraṃ*. Dr. T.V. Raghavacharya edited Viśiṣṭādvaita works *Rāmānujasiddhāntasangraḥ* and Hariguṇadarpaṇaḥ. Dr. Chakravarthy Raganathan has edited and published *Mīmāṁsā-paribhāṣā* with the commentaries *Pariṣkāra* and *Akṣarārtha* of MM. D.T. Tatacharya Swamy. Dr. K. Rajagopalan has edited and published *Vālmīkivāgamṛtaṃ* of Prativadibhayanka-ram Annangaracharya Swami.

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9.3.3 Translations

Sri Nemani Lakshmi Narasimha Sastry translated *Ṛgveda* in Telugu verse. Telugu translation of *Kṛṣṇa Yajurveda* was carried out by Prof. Divakarla Venkatavadhani and Sri R. Krishnamurthy Sastry. The first half of *Atharvaveda* was translated into Telugu by Vidvan Visvam and rest is being translated by Prof. S.B. Raghunathacharya. Sri Suri Ramakoti Sastry translated *Sūtrabhāṣya* of Śaṅkarācārya into Telugu and some portion of the work was published.

'Mahāmahopādhyāya' Prof. P. Sriramachandrudu and doyen of Alankaraśāstra has translated *Kāvyālāṅkārasūtra-vṛttiḥ, Kāvyālaṅkāraḥ, Kāvyaprakāśaḥ, Kāvyādarśaḥ, Vakroktijīvitaṃ, Dhvanyāloka* with *Locana, Laghusiddhāntaka-umudī, Arthaśāstraṃ, Brahmasūtraśaṅkarabhāṣyaṃ* and *Vivekacūḍāmaṇiḥ* into Telugu. He wrote a commentary in Telugu on Vālmīki *Rāmāyaṇa.*

Prof. C.V. Seshacharya of Hyderabad translated Vālmīkī *Rāmāyaṇa* into Telugu and published along with the text. Dr. S.V.R. Ramanujacharyulu of Kovvoor has translated 'Vedāntadīpa' of Bhagavadramanujacharya and 'Vedanta-karikavali' of Bucchi Venkatacharya into Telugu and published. Dr. P.T.G.Y. Sampatkumarcharya has edited and published 'Vedantadipa' of Ramanuja with the Telugu translation of Sriman Sirisinahal Krishnamacharya Satava-dhani. Prof. R. Srihari translated Telugu poem 'Prapanca-padulu' written by Jñānapītha Awardee and Padmabhushan Prof. C. Narayana Reddy, into Sanskrit by name *Prapañcapadī*, Prof. R. Srihari also translated another Telugu poem 'Phiradousi' written by Padmabhushan Gurram Joshua into Sanskrit and published. Prof. Salaka Raghunatha Sarma has translated *Śivānandalaharī* of Śaṅkarābhagavatpada into Telugu.

9.4 Miscellaneous

Apart from teaching, research and publication contri-bution of A.P. to Sanskrit extended over other areas. Besides

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four A.P. oriental conferences All India Oriental Conference was held at Andhra University, Visakhapatnam in 1989. Prof. Sri Rama Murthy was the local secretary. Prof. S.B. Raghunathacharya as convener, the TTD has conducted two international conferences on Vedas, Śāstras, Āgamas and Silpa in 1992 and 1999 at Tirumala. Prof. D. Prahladacharya, Vice-Chancellor R.S. Vidyapeetha, Tirupati has organised Indo-Nepal Sanskrit Conference in a grand manner. Samsodhana headed by Prof. Shanbagh and Department of Sanskrit, S.V. University jointly organised a National Conference on the concept of God at Tirupati.

10 Conclusion

The above account drives the point that Sanskrit studies flourished well during the last century thanks to scholars and various organizations, A.P. can certainly claim a place of pride in this regard. But, sadly it must be added that as the century is drawing to a close Sanskrit studies were receiving stepmotherly treatment in the hands of State Government in particular. Paucity of funds is one of the major reasons for the non-development of Sanskrit studies. If this trend is allowed the fears of the scholars that we may have to look to other countries to understand the divine language of this holy land and through it our prestine glory and ethos, may come true. To avoid this dismal situation the Government philanthropists and rich industrial houses should come forward immediately to encourage Sanskrit studies both in General and Traditional streams.

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STATUS OF SANSKRIT STUDIES IN ASSAM AND NORTH EASTERN STATES

Prof. Rajendra Nath Sarma

The North Eastern States include seven states viz. Arunachal Pradesh, Assam, Manipur, Meghalaya, Mizoram, Nagaland and Tripura (Seven Sister states). Of these states, Mizoram and Nagaland do not have Sanskrit Studies in their University and affiliated colleges. Only in the Central Schools, there is the provision for Sanskrit teaching. However, in the Arunachal Pradesh, there is the provision for teaching of Sanskrit studies in the Central Schools and in some of the Higher Secondary Schools. There is no Post-graduate Deptt. in the Arunachal University. There is only one Central University named North Eastern Hill University in the State of Meghalaya. There is, however no Post-graduate department of Sanskrit. But in two colleges affiliated to this University, namely, Lady Keane Girls' College and Sankaradev College, in Shillong. Capital of Meghalaya have provision for the teaching of Sanskrit upto under-graduate classes only. But still, the position of Sanskrit is not good at present in Meghalaya.

In Manipur, Sanskrit is studied in a few Sanskrit Tols (Pāṭhaśālās). There is no Post-graduate deptt. of Sanskrit in the Manipur University at Imphal. However, the provision of Sanskrit studies in under-graduate level, there are only two or three colleges under the University. Special mention may be made of the Government Sanskrit Tol of Imphal.

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In Tripura, Sanskrit is being taught and studied in almost all secondary schools, Higher secondary schools, Degree Colleges, Tols, Govt. Sanskrit College and also in the Tripura University, Agartala where there is a Post-graduate Deptt. of Sanskrit established in 1987.

Sanskrit is taught in this Deptt. In three speciali sation viz. Kāvya, Veda and Darśana. Research activities are also going on in the Tripura University. Professor Sitanath Dey has been propagating and popularising Sanskrit in the State of Tripura. Professor Dey is also connected with many organisations. He has to his credit some published research papers.

In comparison to the other North Eastern States, the Sanskrit studies in Assam is better and notable. Sanskrit has got due status in Assam. The study of Sanskrit has been going on in Assam since remote past. Sanskrit is studied and taught in Assam in both traditional and modern ways. Sanskrit is studied and taught traditionally in more than hundred Sanskrit Tols under Assam Sanskrit Board. The course of study is divided into three stages viz. Praveśikā, Madhyamā and Śāstrī. Each stage or class is for a period of two years. The major subjects taught in the Pāthaśālās are Sāhitya (Kāvya), Ratnamālā Vyākaraṇa and Pāṇini Vyākaraṇa. Some other subjects like Veda, Smṛti, Karmakāṇḍa, Jyotiṣa and Darśanas like Vedānta, Nyāya and Sāṁkhya. The Assam Sanskrit Board also brought out a yearly Sanskrit journal called "Prācya-Bhāratī" for ten years and the same was edited by Dr. Narendra Nath Sarma, then Secretary, Assam Sanskrit Board. The Board has also published *Prayoga Ratnamālā*, *Kāvyādarśa* and *Prakāmakāmarūpa*.

The Assam Veda Vidyalaya established in 1979 as a purely voluntary organisation has now enjoined the status of upgraded Sanskrit Tol. Sanskrit studies are now going there in the Assam Veda Vidyalaya. The Vidyalaya has published some books like the translation of the *Manusmṛti*, *Sanskrit*

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English Dictionary by Prof. Kiron Chandra Sarma and the *History of Sanskrit Literature* by Professor Theneswar Sarma.

The Sanskrit studies are also going on in the only Govt. Sanskrit College named K.K. Handiqui Govt. Sanskrit College affiliated to the Gauhati University. The subjects taught there in the college include Kāvya, Veda, Nyāya and Vedānta. The K.K. Handiqui Govt. Sanskrit College is a degree college having major course in Sanskrit.

The Nalbari Sanskrit College is also a Sanskrit Tol or Pāthaśālā where Sanskrit is being read and taught. The college provides teaching of Sanskrit in *Ratnamālā Vyākaraṇa, Pāṇini Vyākaraṇa* and *Sāhitya*.

Besides, in more than three thousand High Schools and in about forty Higher Secondary schools, Sanskrit is being studied and taught.

Moreover, in about forty five colleges in Assam, there is the provision of Sanskrit studies. At present, most of the Deptts. of Sanskrit in degree colleges have Major course in Sanskrit. The premier college i.e., Cotton College established in 1901 is a purely Government College in the city of Guwahati has both under-graduate and Post-graduate departments where Sanskrit is being studied.

Sanskrit is also studied in Government Ayurvedic College in first professional class. This is the only Ayurvedic College in Assam situated near the Gauhati University.

There is a Music College in Guwahati where Sanskrit is taught.

In addition to the schools, Tols, junior colleges, Degree colleges both provincialised and Government, two Universities viz. the Gauhati University, Guwahati esta- blished in 1948 and the Assam University (Central), Silchar established some seven or eight years back have Post-graduate Deptts. of Sanskrit. Though a state University, the deptt. of Sanskrit in this University established in 1957, is tho oldest and best Deptt. in the entire North Eastern Region. This Deptt. of

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Sanskrit is the only Deptt. in the entire Arts faculty having the highest number of teachers in fourteen in number. There are six Professors, seven Readers and one Senior Lecturer. The Deptt. of Sanskrit had been served by a group of Sanskrit scholars like Late Dr. Bratindra Nath Sengupta, Late Dr. Jogiraj Basu, Dr. Mukunda Madhava Sharma (Founder of the Deptt.), Late Bhabendra Nath Hazarika, Dr. Priyangshu Prabal Upadhyaya and Dr. Apurva Chandra Barthakuria. The present academic staff members of the Deptt. are very strong. Every body is contributing to knowledge in their own field of study and research.

The course of study is of two years (previous and final) divided into three specialisations namely, Kāvya, Veda and Darśana. As many as 130 students are there in both the years. This Deptt. has introduced semester system from the current year. An yearly Research journal named "Surabhāratī" (Bi-lingual) has been brought out by the Deptt. At present the 6th volume is in press. Besides holding two memorial lectures viz. K.K. Handiqui Memorial Lecture and Jogiraj Basu Memorial Lecture every year. The Deptt. of Sanskrit of the Gauhati University organises National Seminars from time to time. The seminar on "Status of Women in Sanskrit Literature", the seminar on "A re-appraisal of the Purāṇas" and the Seminar on "Scholar critic Anundoram Boroah" deserve special mention. In the month of last January, the Deptt. of Sanskrit organised a National Seminar on the topic "Contribution of North East to Sanskrit" on the occasion of the Sanskrit year celebration. Both teaching and research are very well going on in the Deptt. of Sanskrit. Uptill now, more than seventy scholars have obtained Ph.D. under the able guidance of the Faculty members of the Deptt. of Sanskrit. In addition to that the teaching members of the Deptt. have to their credit published books and research papers. It may be mentioned here that some of the faculty members have contributed their papers both in English and Sanskrit. At present, at least twenty research scholars have been doing

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research. From 1990 onwards, M.Phil. course is in force in the Department.

A major UGC project on *Ratnamālā Vyākaraṇa* has been undertaken by Dr. Nalini Ranjan Sharma of the Deptt. Earlier Dr. K.P. Sinha (at present in the Assam University) undertook a major UGC project on "Bhāratīya Darśana". There are minor UGC projects also going on in the Deptt. of Sanskrit, Gauhati University. Some of the teaching members of the Deptt. both past and present have published works including their theses to their credit. Mention may be made of *India of the age of the Brāhmaṇas* by Late Dr. Jogiraj Basu, *The Dhvani Theory of Poetics, Vyñjanaprapañca Samīkṣ ā* and *Inscriptions of Ancient Assam* by Dr. Mukunda Madhava Sharma, *Philosophy of Kāraka* and *India of the Age of the Pañcatantra* by Dr. Apurva Chandra Barthakuria, *A Critique on Śabda* by Dr. Ashok Kumar Goswami, *Verbal Knowledge in Prabhākara-mīmāṁsā* and *Mīmāṁsā Theory of Meaning* by Dr. Rajendra Nath Sarma (present Reporter), *Kāmarūpa School of Dharmaśāstra* by Dr. Nalini Ranjan Sharma, *Bharadvājas in Ancient India* by Dr. Thaneswar Sarmah, *Concept and Treatment of Lakṣaṇā* in Sanskrit Literature by Dr. Laksahira Gogoi Chutia, *Pārijātaharaṇa campū : A study* by Dr. Dipak Kumar Sharma.

Some other works of importance published by Sanskrit scholars of Assam include the English translation of the *Yoginī Tantra, Kāmākhyā Tantra, Kālikāpurāṇa* and *Avināśī*, a novel of Dr. Biswanarayana Shastri, *An interpretative study of Kālidāsa* of Dr. Dimbeswar Sarma, *Paṇḍitarāja Jagannātha* of Dr. Narendra Nath Sarma etc.

In addition to these, there are some more works by some Assamese scholars who are no more. Amongst them, mention may be made of *Vṛttamañjarī* of Mm Dhireśvarācārya, *Jaymatī Kāvya* of Bhavadev Bhagavati, *Śāktadarśanaṃ* of Pt. Chakreśwar Bhattacharya, *Patākāmnāya, Prakāmakāmarūpaṃ, Uttaṅkabhakṣyaṃ* and *Ketakīkāvyaṃ* of Ācārya Manorañjan Śāstrī, Sanskrit translation of *Dakikatarā* by Pt.

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Bipin Chandra Goswami and *Śrīkṛṣṇalīlāmṛta kāvya* of Baikunthanath Bhattacharya.

Next to the University of Gauhati, mention may be made of Assam University which is a central University at Silchar. Though a new University, it has Post-graduage Deptt. of Sanskrit. Along with the teaching of Sanskrit studies, the research activities are also going on in the Deptt. The Deptt. with a small number of faculty members is doing well for the cause of Sanskrit. Some of the members have their published books. Professor K.P. Sinha has to his credit many works which have been published. Some of his notable works are *Reflections of Indian Philosophy, Concept of Absolute in Indian Philosophy, Nyāyadarśana Vimarśaḥ; Śāṅkaravedānte jñānamīmāṁsā* etc. Dr. Swapna Devi, the present Head of the Deptt. has her published book viz. *Concept and Treatment of Dream in Sanskrit Literature.*

The Deptt. of Sanskrit, Assam University has organised seminars time to time. On the occasion of the celebration of Sanskrit year, this Deptt. organised a National level seminar.

Saṅskrit Organisations

There are some voluntary Sanskrit organisations in Assam that are devoted to the popularisation and propagation of Sanskrit all over Assam. Mention may be made of Viśvavāṇī, Guwahati, Bajali Sanskrit Parishad at Pāṭhaśālā, Dergaon Sanskrit Sañjivanī Sabhā, Pañcakanyā Sanskrit Bhāṣā Pracāra Kendra, Guwahati, Assam Sanskrit Mahāsabhā, Guwahati and Lokabhāṣā Pracāra-Samiti, Assam Branch. Of these organisations, the Assam Branch of the Lokabhāṣā Pracāra-samiti has been popularising and propagating Sanskrit all over Assam since 1990 by holding ten-day spoken Sanskrit camps.

It may be added that the Anundoram Baroah Institute of Language, Art and Culture (ABILAC), Assam has published some Sanskrit works, *Ānandam*, a research journal, *Tīrtha-kaumudī* (by Dr. B.N. Shastri), *Cittamodakāvya*, (ed. by Dr.

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Malinee Goswami) and Assamese translation of *Kādambarī* (by Prof. Prabhat Ch. Sarma Shastri), *Jaymatīkāvya* of Bhavadev Bhāgavatī deserve special mention.

The Kāmarupa Anusandhāna Samiti has also brought out some works including *Ānanda Laharī* and *Saundarya Laharī*.

The Kāmrupa-Saṁskṛta Sañjīvanī Sabhā, Nalbari published a work named *Vṛttamālā*. Thus Sanskrit studies and research have been done since long back till date. The status of Sanskrit studies in North-Eastern states particularly in Assam is very high and a bright future of Sanskrit Studies in Assam can never be denied.

The Deptt. of Sanskrit, Gauhati University has played a major role in teaching of Sanskrit in the entire North Eastern states and thereby it has been trying to make Sanskrit a living language in the entire North Eastern states.

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SANSKRIT STUDIES IN KERALA

Dr. K.P.A. Menon

Study of Sanskrit must have made tremendous progress in Kerala even in the early centuries of the Christian era if the land could give birth to such an outstanding figure like Ādi Śaṅkara acknowledged as the Jagatguru (Preceptor to the whole world) by the 8th century A.D. The influence of Sanskrit literature is evident on the later compositions of the Sangham period and one could safely assume that many of the Sangham poets must have been familiar with some of the great Sanskrit compositions. The earliest reference to Kerala is in the *Aitareya Āraṇyaka* where 'Cherapada' has been included as one of the three groups transgressing the Sanātana precepts. There is some reference to the land of Kerala or Chera in the two great epics of Vālmīki and Vyāsa also. Sugrīva's emissaries had been despatched to Kerala also in the search for Sītā. In the *Mahābhārata*, reference is to a monarch of Kerala who sent warriors and food supplies for the Pāṇḍavas. In one of the Akam compositions King Utiyan is reported to have supplied food to both warring groups without distinction and is known in the history of Chera as Perumchottutiyan or Utiyan of the big feed. The Epics were undoubtedly gaining popularity in Kerala during the Sangham period itself. Though there is no mention of Kerala in Pāṇini (7th century B.C) Kātyāyana and Patañjali were conversant with the geography of Kerala and the Chūrṇi river (Periyār) of Kerala is referred to in Kauṭilya's *Arthaśāstra*. In Kālidāsa's Raghuvaṁśa also Kerala gets more than casual mention while giving an account of Raghu's march of conquest.

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Vedic Studies

With the settlement of 32 Brāhmaṇa villages in the western coastal area, known as Chera in earlier years, the study of Vedas became well organised. The Namputiri Brāhmaṇas who had come in batches from Northern India had brought with them the great cultural heritage of the Saptasindhu region. It is an old tradition of our country that cultural and intellectual activities receive royal patronage and temples also become the nerve centres of social life. Kerala was also no exception to this. The Chera emperors and even the subordinate rulers were all patrons of art and literature. In addition to the royal abodes, temple cities and Brāhmaṇa households also became centres of Vedic studies.

There are early references to 18 community study centres known as Sabhāmaṭhas located in different parts of Kerala. Many of them had large numbers of students who were given free boarding and lodging. Kerala has its own distinctive way of Vedic recital which has been transmitted through oral tradition and faithfully preserved throughout. The Sākala and Bāshkala branches of the Ṛgveda are still current. Four Maṭhas are reported to have been established in Thrissur by the four disciples of Ādi Śaṅkara and are known as the Brahmasvaṃ, the Northern, Southern and Central Maṭhas associated with disciples like Hastāmalaka Sureśvara and Padmapāda. Some time later, one branch became diverted to the sacred site of Tirunavai on the banks of the sacred river Niḷa popularly known as Bhāratapuzha. Vedic studies have been continuing in all these centres uninterruptedly for thousand years and more. Kerala has all along preserved the tradition of the *Yajur* and *Sāma* Vedas. Of the Yajurveda it is the *Taittirīya* branch of the *Kṛṣṇa Yajurveda* that has been current. The temple town of Irinjalakuda has faithfully preserved the tradition of the *Kṛṣṇa Yajurveda* for centuries though presently the centre is languishing due to lack of adequate support. Three branches of the *Sāmaveda* have been current in Kerala. These are the

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Kauthuma (alternately known as *Chāndogya* also) *Rañayañīya* and *Jaiminīya* (also known as *Talavakara*) branches. *Sāmaveda* used to be taught in a large number of Brāhmaṇa household earlier. Though 5 households had inherited the tradition of *Sāmaveda* two of them are left with no scholar in the current generation while the other three are managing to preserve the precious heritage. The Sanskrit University has recently made an attempt to preserve it through audio-video tapes. A Gurukula has also been established at Panjal village which has all along been the main centre for studies in *Sāmaveda*. The warning signal is already there. Unless effective steps are taken the rich heritage may come to grief.

Tradition of Mìmàôsà

The study of Mīmāṁsā had taken deep roots in Kerala even during the period of Kumārila Bhaṭṭa. Prābhakara who was the favourite disciple of Kumārila Bhaṭṭa and later the founder of a rival school is believed to be of Kerala origin. The Namputiri household of Patinhare Kuthully in which he was born is in the famous Śukapura grāma which, along with its rival Varāha grama had attained great renown for Vedic studies and performance of Yāgas by the 6th century A.D. It is located at a distance of one quarter kilometre from the family home of the present writer. There are many households in this area where yājñanik fire has been burning uninterrupted for centuries. When an account was taken in 1983 at the time of publishing an authentic compilation on yajñas with the title Agni, it came to light that nearabout 80 householders were there in Kerala who had conducted yāgas and 50 out of 552 of the whole country were from this state alone.

It was in the popular Mīmāṁsā tradition which Prabhākara wanted to revive the famous competition in Vedic rituals known as Katavallur Anyonyam was started in the famous temple of Srirama in Katavallur. It is a test between Vedic scholars coming from the two rival congregation of

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Thrissur and Thirunavai spread over a period of 16 days. The questioning process is initiated with a hand gesture and the opposing group has to respond with the appropriate recitation. The final winner of the Anyonyam commanded great prestige among Vedic scholars.

Other Branches of Study

Epics and Purāṇas had attained great popularity in Kerala by the time we start knowing about the Kulasekhara emperors with their capital at Mahodayapuram (Kodungallur). There was a Bhārataguru or Preceptor of Vyāsa's *Mahābhārata* in the court of the Kulaśekharas. Vasudeva Bhaṭṭatiri acknowledged as the greatest among Yamaka composers describes his preceptor as a Bhārataguru. Plays of Bhāsa, Kālidāsa and Harṣa must have been appearing on the stages of Kerala even during the 7th and 8th centuries. A stage manual for production of plays was prepared by a court poet of Rāmavarma Kulaśekhara of the 9th-10th century A.D. Four of the most famous Yamaka poems were composed during this period. Sanskritic studies had made great progress by the 12th-13th centuries when Līlaśuka known by the alternative name of Vilvamangala composed his famous devotional lyric known as *Śrīkṛṣṇakarṇāmṛtaṃ*. The first Mahākāvya in Sanskrit was composed by poet Sukumāra some time later with the title *Śrīkṛṣṇavilāsaṃ*.

No branch of Sanskritic studies appears to have been neglected by the scholars of Kerala. All Dharmaśāstras were being studied with avidity and Kauṭilya too seems to have been extremely popular. The oldest translation of the *Arthaśāstra* is in archaic Malayalam language and could possibly be dated to 12th century A.D. when Malayalam had just taken shape as a separate language. There have been great scholars in the field of Jyoti Śāstra also. The *Daśādhyāyī* of the famous scholar Talakkulathu Bhaṭṭatiri is accepted as one of the finest commentaries on the Hora Śāstra. Kerala has certainly made great contributions in the field of Āyurveda,

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possibly with some innovations too. In addition to Caraka and Suśruta Vāgbhaṭa's *Aṣṭāṅgahṛdaya* has attained universal popularity among the scholars of Kerala. It is also claimed, not without strong grounds that Vāgbhaṭa is of Kerala origin. In addition to normal study of the Āyurvedic texts there were specialist fields like treatment of snake bite and poisoning, treatment of animals including elephants, ophthalmology and treatment of children's diseases. Gaṇita is another field in which Kerala has broken some new grounds. Vararuci attained great popularity and there are legends about his birth in a household of 12 different castes. Kerala has all along maintained the tradition of recording Kalidinasaṅkya through words and expressions, letters standing for numerals.

Education had been universal during the Sangham period. With the Brāhmaṇas taking the leading role it has been made out by some people that the spread of education became curtailed. This is only a partial truth. Though the study of Vedas was generally confined to Brāhmaṇas there have been great scholars among the intermediate temple castes also. In other fields there was hardly any restriction except that those belonging to the lower castes doing manual or menial labour did not have much occasion for studies. In fact, in fields like astrology and medicine many of the practitioners were from the lower castes. Since studies were centred round temples in many cases, those caste groups associated with temple activities were naturally in a position of advantage.

New Pedagogy for Sanskrit Studies

From the period of the Kulaśekharas we get frequent references to Śālas as centres of advanced studies. The students of these Śālas were known as Chattar or Chattirar. This is the Prakrita version of the word Chātra in Sanskrit. Some times there were hundreds of students studying in one Śāla with free boarding and lodging made available to them through the munificence of donors. The Śālas of Kantalur,

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Thiruvalla, Parthivapuram and Muzhikkulam were extremely famous during the period of the Kulaśekharas. In addition to the study of Vedas and Śāstras training in weaponry was also imparted to the students in the Śālas. This might be one of the reasons for some aggressive action against the Śālas by the Cola invaders who kept the country under subjugation for one century.

Kerala had, at least by the beginning of the medieval period, developed its own special system of teaching Sanskrit. A special feature was that the study of language and literature went side by side. The syllabus included such books like the Siddharūpaṃ giving declensions of verbs, nouns, pronouns etc., *Amarakośaṃ* and a small treatise on grammar in poetry form known as *Bālaprabodhanaṃ*. Simultaneously the students were introduced into the Sanskrit Kāvyas starting with a simple one in Anuṣṭupa metre, the *Śrīramodantaṃ* in 153 verses. This was followed by some cantos of a simple Mahākāvya, the Śrīkṛṣṇavilāsaṃ of Poet Sukumāra as a stepping stone towards Kālidāsa and others culminating in Māgha. This was the general syllabus for Sanskrit literature. The students could branch off to different specialised subjects according to their own inclinations at an appropriate stage. A scholar's level is tested by questions like "How far have you reached? Kālidāsa? Māgha?" etc.

The British Period

Strange as it may appear, Sanskrit studies were not neglected in Kerala during the British period. Sanskrit was given the status of an optional second language in the Government and District Board schools. At some stage, they even tried to make a balanced mixed of traditional and modern methods. The stream of Sanskrit started from Class VI onwards with the study of the lighter Kāvyas in the first two classes. Even in the elementary classes one canto each of a popular Maṇiprāvala Kāvya with good admixture of Sanskrit would have been studied in each class from Class II onwards. In the

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higher classes one canto of Kālidāsa's *Raghuvaṁśa* was introduced along with chapters from *Hitopadeśa* and poems of Bhartṛhari and others. In the Intermediate class of the colleges there will be one play of Kālidāsa, some cantos from *Raghuvaṁśa* and some famous prose compositions also. At graduate level, the students will be exposed to some other fine pieces of classical literature. Many of the bright students would habitually opt for Sanskrit in preference to the mother tongue as second language. There were honours courses also that were considered equivalent to Post-graduate degree. A Post-graduate or even a graduate in Sanskrit would have acquired a good deal of proficiency in the language and literature, the only shortcoming being that he may not be able to converse fluently in Sanskrit. The administrators had not realised that Sanskrit could be a good conversational language and could be taught through the same language medium.

Post Independence Period

Those who fondly expected that the study of Sanskrit would be getting better encouragement in independent India were badly disappointed. This may be true in respect of other parts of the country also but, in Kerala, the contrast was easily visible since standards had been kept at high levels in the British period. The stream of Sanskrit as an optional subject disappeared from many schools and the standard also started coming down. The report submitted by a one man commission, an eminent scholar for the establishment of a Sanskrit University in Kerala was in cold storage for long and it was only in November 1993 an enactment was made for the establishment of a Sanskrit University known as Śrī Śaṅkarācārya Saṁskṛta *Sarvakālaśāla*. From now onwards, the new university started going pretty fast with 13 sub campuses spread over the whole state, one in each district. Though known as a Sanskrit University it has not confined itself to Sanskrit and allied subjects. In the meanwhile, some

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steps are also being taken for the propagation of Sanskrit in the High schools also with the establishment of Mātṛkā Vidyālayas in every educational district. Special care is being taken for posting qualified Sanskrit teachers in each one of the schools. The new experiments are being watched with good deal of interest by all Sanskrit lovers.

Sanskrit Colleges and Vidyàlayas

During the British period while Sanskrit was being taught as an optional subject in the colleges and high schools some other centres of Sanskrit study had come up in different parts of the state. Kodungallur which had once been the capital of the Kulaśekharas has all along been having a great tradition in the field of Sanskritic studies. Nearabout 1735 A.D., a Gurukula was established at Kodungallur by one of the rulers deeply interested in Sanskrit. This was nurtured and kept up by other great scholars of the literary world including the famous Kunhikuttan Raja, Kochunni Raja and others. A Sanskrit Vidyapeetha was started in 1974 due to the untiring efforts of a distinguished scholar, Kunhukutti Tampuratti, a scion of the royal family who had devoted herself fully to the cause of Sanskrit. She was one of the participants in the First World Sanskrit Conference held in Delhi.

The Government Sanskrit College of Thiruvananthapuram was established at the initiative of one of the rulers of Travancore in 1889 at Mitranandapuram within the fort and was under his special care for 35 years. There was a Vedapāthaśālā also at the same premises and these attracted students from near and far. It was subsequently shifted to the building of the Arts College in 1943 and is presently conducting courses in various branches of Sanskritic studies. In the same year of 1889 was established the Sarsvatodyotini Saṁskritapāthaśālā at Pattambi at the initiative of the great scholar of Sanskrit, Punnasseri Nampi Neelakaṇṭha Śarma. It attained great renown in course of time and some of the greatest figures of the Sanskrit world in Kerala and the neigh-

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bouring state have been associated with this institution as teachers. Nampi had also started a Sanskrit periodical with the title *Vijñānacintāmaṇi* in 1886. The subjects taught here in included Āyurveda and Jyotiṣa in which Kerala has got a great tradition. Unfortunately, the character of a traditional Sanskrit Instituion could not be kept in the changing environment of modern education. The Sanskrit College of Trippunithura was established in 1950 with a few branches of study that comprised Nyāya, Vyākaraṇa and Vedānta. It was after a 7 year course a scholar would get the degree of Śāstrabhūṣṇaṃ. After going through various changes, it is still continuing as one of the important centres of Sanskritic studies. The institution came into great renown with the Śāstrasadas organised for the first time in 1926 at the instance of the royal patron Śāstrasadev Parīkshita Rāja. Though the programme got disrupted for a while after the disease of the patron in 1964 it was revived in 1987. A memorial lecture in the name of Parīkshita Rāja is also being held regularly.

The Guruvāyur Kendriya Vidyapeeth is one of the Sanskrit Institutions under the Rashtriya Sanskrit Sansthan. It had its origin from a Sanskrit Elementary School with the name of Sāhitya Deepikā started by a great Sanskrit lover and enthusiast popularly known and lovingly spoken of as Kuriyakko Master. Started in a rented building on a modest scale, it started attracting some of the greatest scholars of the state as its staff members. Such great figures like P.C. Vasudevan Elayad , M.P. Sankunni Nair, Prof. Narayana Pisharoti and Srikrishna Śarma have been teachers of this institution during those days. Other famous scholars like M.S.Menon and Kovilan have been the students of the Sāhitya Deepikā. In 1969 Prof. S. Venkita Krishnan took over charge as the Principal. Regular courses for Under-graduate and Post-graduate studies were being conducted by now. At the instance of the Management, the Institution was later on taken over by the Rashtriya Sanskrit Sansthan as one of the Kendriya Vidyapeethas. The building at Pavratty owned by the great

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philanthropist P.T. Kuriyakku Master was donated to the Government by him. Subsequently, 15 acres of land were acquired near Thrissur at Puranattukara and the Vidyapeetha was shifted to the new premises with good facilities of land and buildings. The original building at Pavratty is presently lying vacant and the Sanskrit lovers of the area are watching with keen interest how the old building is going to be utilised. A Memorial lecture has been arranged by the Staff Association of the Vidyapeeth for commemorating the devoted services rendered to the cause of Sanskrit by Kuriuaku Master.

There are other Sanskrit Vidyapeethas recognised by the Rashtriya Sanskrit Sansthan for Shāstrī and Ācārya courses in Kerala. These include the Calicut Adarsa Saṁskrita Vidyapeeth, Balussery and the S.N. Samskritha Vidyapeeth, Ezhukon. Attempts are also being made by some of the organisations like Saṁskrita Bharati for popularising Sanskrit as a spoken language. A few hundreds conversational camps have been held in different parts of the state and a general awareness is developing that Sanskrit could be a good medium for transmitting modern ideas and discussing current problems as well.

The University of Kerala with its headquarters at Thiruvananthapuram has, all along been having a strong Department of Sanskrit. The famous Manuscript library of Thiruvananthapuram containing thousands of old manuscripts in various scripts is also managed by this university. Though many of the manuscripts are in the local Malayalam lipi it has still attracted the attention of scholars and researchers outside the state including foreign scholars and the Keraliya pathas (Kerala versions) are often getting prominent mention in critical editions of Epics, Purāṇas and other classical works. The University of Calicut has also got a strong Department of Sanskrit with scholars of great standing on its academic rolls.

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STATUS OF SANSKRIT STUDIES IN BIHAR

Prof. Trilokanath Jha

Bihar is a land of rich cultural heritage. From time immemorial Bihar, specially its Mithilā region, has been a seat of Sanskrit Learning. Scholars of Mithilā were held in high esteem all over India. Mithilā had carved a niche in the temple of Learning. Every household in Mithilā was a seminary. "Here (in Mithilā) the Goddess of Learning dances with pride on the tip of the tongue of the Learned:", so says Kavi Karnapura in his epic entitled the *Pārijātaharaṇa-mahākāvya.*[1] We are told, in the seminary of Mahāmaho-pādhyāya Bhavanatha alias Ayaci Misra, father of Mahāmahopādhyāya Sankara Miśra, a renowned philosopher and poet-dramatist of Mithilā[2], there were over ten thousand students reading simultaneously. The system of imparting education was four-tier one. The great master gave lessons to ten top-ranking scholars seeking further knowledge, who, in their turn, trained ten senior students each and they again taught ten students each, who again taught ten students each.

In the Vedic period the Mādhyandinaśākhā of the *Śuklayajurveda* was acquired and redacted by Yājñavalkya by meditating upon the Sun in Videha itself! Yājñavalkya lived in Mithilā and composed his famous *Yājñavalkyasmṛti.* He

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1. Canto -XVII, Verse No 59 cd, Mithila Institute Darbhanga, 1956.
2. Fora brief account of his works *vide Mithilāka Vibhūti : M.M. Śaṅkara Miśra*, Maithili Akademi, Patna, 1983— a monograph by the author of the present paper.

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had reached the pinnacle of glory for his spiritual maturity. The *Bṛhadāraṇyakopaniṣad* confirms it. In an Aśamedhayajña being performed by Videha *Janaka*, the King of Mithilā, Yājñavalkya proved his extraordinary excellence, came out victorious defeating all scholars who had come from the different parts of the country and attained the coveted post of Rājaguru.[1]

In the Vedic studies ladies in Mithilā did not lag behind. The spiritual discourse between Yājñavalkya and Maitreyi[2] as well as Yājñavaḷkya and Gārgī[3] are recorded in the *Bṛhadāraṇyakopaniṣad*.

The *Śrīmadbhāgavatamahāpurāṇa* says "The Mithilās (Kings of Mithi-dynasty) were experts in spiritual knowledge. For, by the grace of yogis like Yājñavalkya, though householders, they are all beyond pain and pleasure.[4]

Philosophy has been Mithilā's forte. Gotama, Kaṇāda, Kapila and Jaimini hailed from Mithilā.[5] Besides, Mahavira and Buddha spent their time in Mithilā. Among prominent philosophers of Mithilā Uddyotakara, Vācaspati Udayana, Gaṅgeśa, Vardhamāna, Vateśvara, Śaṅkara, Yajñapati, Bhavanatha alias Ayaci, Jayadeva alias Pakṣadhara, Rucidatta, Maheśa, Madhusūdana, Devanātha, Gokulanātha, Viśvanātha, Dharmadatta alias Bacca, Jayadeva, Yadunātha, Bālakṛṣṇa and Śaśinātha were scholars of Nyāya-Vaiśeṣika. Maṇḍana, Jaya, Vācaspati, Pārthasārathi, Sucarita , Prabhākara, Salikanātha, Murāri, Paritosa, Gangādhara, Devanātha, Śaṅkara, Akala, Indrapati, Candra and Durgadhara were famous for their

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1. *Bṛhadāraṇyakopaniṣad* - III - 1 to 9.
2. *Ibid.* - IV - 5
3. *Ibid.* - III - 6 and 8.
4. IX - 13 - 27.
5. *Vide* Dr. U.R.Jha :. contribution of Mithilā to Sanskrit —Proceeding of Mithilā to Sanskrit —Proceedings of International Sanskrit Conference, Vol. I part I - p. 111, New Delhi, 1975

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contribution to the field of Pūrvamīmāṁsā and Uttaramīmāṁsā. In the realm of Śāṁkhya-Yoga Vācaspati and Vibhandaka deserve special mention.

Among grammarians hailing from Mithilā mention may be made of Vararuci, Padmanabha, Halāyudha, Viśvarūpa, Acyuta, Vasudeva, Rudradhara, Giridhara, Horila, Akala, Ratnapāṇi, Bhavanātha, Narahari, Indradatta, Jīvanātha, Harṣ anātha, Kṛṣṇasimha, Śaśinātha, Ravinātha, Hariśankara, Dinabandhu, Yadunātha, Maheśa, Rameśa and Upendra.

In the field of Astrology and Astronomy Harinātha, Jiveśvara, Haradatta, Candeśvara, Gaṇapati, Pakṣadhara, Harapati, Madhusūdana, Lakṣmīdāsa, Vibhākara, Parama, Nanhidatta, Rājarṣi Paramānanda, Hemangada, Nīlakaṇṭha, Dullaha, Sudhākara, Kavikankana, Brahmadāsa, Bhaktinātha, Nārāyaṇadāsa, Caturbhuja, Viṣṇudeva, Jayakṛṣṇa, Vasanta, Gokulanātha, Jīvanātha, Nīlāmbara, Kamalanayana, Bharata, Mahādeva, Jīvanātha II, Modanātha, Ciranjiva, Mukunda, Kṛṣṇadatta, Bhānunātha, Narasimhadatta, Tuphani, Dāmodara, Srilāla, Apucha, Vidyāvacaspati Madhusūdana, Muralidhara and Dayānātha have contributed a lot.

So far as Dharmaśāstra is concerned one can name Halāyudha, Śridatta, Gaṇeśvara, Caṇḍeśvara, Rāmadatta, Harinātha, Śaṅkara, Rudradhara, Misaru, Vidyāpati, Lakṣ mīpati, Vācaspati II, Madanasimha, Pakṣadhara, Narahari, Murāri, Premanidhi, Vardhamāna, Dhanapati, Govinda, Devanātha, Dhiramatidevi, Maheśa, Keśava, Rāmabhadra, Hṛdayanātha and Harṣanātha for their contribution in this field.

In the field of Tantra a mention may be made of Harapati, Devanātha, Ghanannandadāsa, Badarinātha, Gokulanātha, Madava, Mahārājādhirāja Rameśvarasimha, Umeśa, Candeśvara, Candraśekhara, Lakṣmīnārāyaṇa, Kṣ emadhari, Lakṣmīnātha, Vikala, Mahāvira and Muniśvara for their scholarship both in the theoretical and the practical Tantravidyā.

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In the realm of Kāvya and Sāhityaśāstra Murari, Śrīkṛṣ ṇa, Nīlāmbara, Govardhanācārya, Jayadeva alias Piyūṣavarṣ a, Śrīdharadāsa, Gaṅgeś's Jyotirāśvara, Vidyāpati, Candrakalādevi, Halāyudha, Ravikara, Dāmodara, Jagadhara, Bhavanātha alias Ayaci, Śaṅkara, Govinda, Bāṇa, Viṣṇupuri, Paramānandapuri, Kavirāja Bhānudatta, Gaṇapati, Keśava, Rāmānanda, Kavindra Gangānanda, Harihara, Harideva, Raghudeva, Gokulanātha, Bhiṣma, Citradhara, Venidatta, Balakari Kṛṣṇadatta, Sacala, Mohana, Ānandakara, Vidyākara, Rohinidatta, Hṛdayanātha, Harṣanātha, Kṛṣṇasimha, Paramesvara, Canda, Rajanatha, Mukunda, Dharmadatta alias Bacca, Yadunātha, Balkṛṣṇa, Dīnabandhu, Ṛddhinātha, Kaviśekhara Badarinātha, Syāmananda, Ānanda and other have enriched Sanskrit literature by their innumerable works.[1]

In Mithilā the study of Mīmāṁsā was at its peak. In the last quarter of the fifteen century Bhairava Simha of the Oinwar Royal family who reigned in Mithilā during 1474-1489 C.E. performed a *Puṣkariṇīyāga* in village Jarahatiya near Pandanla in which 1400 scholars of Mithilā with specialization in Mīmāṁsā had participated. A praśasti of the fifteenth century discovered confirms it.[2]

Several centuries ago, Varṣa, Upavarṣa, Pāṇini, Piṅgala, Vyādi, Varauci, Patañjali and other studied in Pāṭ aliputra (modern Patna, the captial of Bihar). It is recorded in the *Kathāsaritsāgara*.[3] This stands corroborated also by Rājaśekhara's *Kāvyamīmāṁsā*.[4]

In ancient times Bihar had two truly International Universities —the Nālandā and the Vikramaśilā. Students from

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1. For particulars of aforesaid, scholars *vide* `The glory that was Mithilā'—a monograph by the present author, Rashtriya Sanskrit Sansthan, New Delhi, 1998.
2. *Vide* cultural heritage of Mithilā : V. Mishra, Allahabad, 1979
3. *Vide Lambaka* - I
4. Vide Adhyāya - X

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neighbouring and far off countries came here to receive higher education in Sanskrit, Pali and Prakrit.

Śusruta, the renowned Indian surgeon, who authored the *Suśrutasaṁhitā*, Bhava Misra, the author of the *Bhāvaprakāśa*, Bāṇabhaṭṭa, the author of the *Kādambarī* and the *Harṣcarita*, Mayūra who wrote the *Sūryaśataka*, Āryabhaṭ ṭa, the great mathematician and writer of the *Āryabhaṭiyā*, Kauṭilya alias Cāṇakya, the author of the *Arthaśāstra* all hailed from Bihar. In the previous century the late Ramavatara Sarma and Hariharakṛpalu Dvivedi adorned Patna.

But it is an indubitable fact that the glow of intellectual luminosity has not remained the same. In Bihar also there have been numerous places of ups and downs in the field of Sanskrit studies. Not only the Karnataka Kṣatriya, Oinavāra and Khaṇḍabala Brāhmaṇa rulers but Muslim rulers also extended their patronage to Sanskrit learning in Bihar. In the British regime as well Sanskrit in this part of the country survived inspite of the onslaughts of the foreign rulers who were bent upon digging the grave of Indian culture but to propagate their way of life and thought in a planned manner. Since the quintessence of Indian culture is enshrined in the works written in Sanskrit language there was a conspiracy to discourage study of Sanskrit. Sanskrit scholars were treated as second class citizens. Their pay was not at par with English knowing teachers. They had to serve for a mere pittance, though it remains a fact that as a matter of good gesture imperial favour was bestowed upon the lucky ones by conferring the title of Mahāmahopādhyāya on them.

Sanskrit during the British regime was patronized by local Mahārājas, princes and landlords. Several standard Sanskrit works were composed in Bihar from the eighteenth century to the first quarter of the twentieth century.

In Mithilā a rigorous test of scholarship called 'Sarayantra' was prevalent upto the first half of the eighteenth century. M.M. Gokulanatha Upadhyaya (1640/50-1730/40

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A.D.) was the last Sarayantri[1]—one possessing a title indicative of an erudition of the highest order. This title was conferred on a scholar after qualifying in a public test in which any person present there could ask any question in any branch of learning and the scholar examinee had to satisfy every such examiner by his answer. Even cobblers or scavengers could ask questions pertaining to their trade and the scholar had to answer them to their satisfaction.

Another system of examination prevalent in Mithilā was the Salakaparīkṣā. In it examinees had to acquire complete mastary over any standard text of a Śāstra. The lines of the pages accidentally opened by putting a Śalākā at random one after another. Those who succeeded in doing so were declared to have passed the examination. The Dhautoparikṣā was started in 1550 C.E. by Mahesa Thakkura to felicitate erudite Śāstra paṇḍitas. It ended with the demise of the last Mahārājā of Darbhanga in 1962.

Education in different branches of Sanskrit learning was imparted mainly in village Pāthashālās, called 'Tola' where a couple of scholars well-versed in Shāstras used to teach students. There were certain Sanskrit Vidyālayas established and maintained by the Darbhanga Raj family and some of their agnates. There were only four Government Sanskrit colleges, one each situated in divisional head-quarter, at Patna, Bhagalpur, Ranchi and Muzaffarpur. The Sanskrit college established by the Darbhanga Raj was manned by scholars of repute and as such it was in no way inferior to any government college. The main thrust was on the studies of the Shāstras—Darshana, Vyākaraṇa, Dḥarmashāstra and Jyotish. Those not feeling at home in the study of the Shāstras used to take up Sāhitya as their subject of study. Brilliant scholars were produced. They were widely respected by the people.

1. *Vide* R. Jhā : The Declarasion of a Śarayantri' published in the Proceedings of the All-India Oriental Conference, Benaras, 1946, pp. 309-325.

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Sanskrit was the main subject of choice for study for the inhabitants of Mithilā. They looked down upon those who studied English, a foreign language. They were afraid of the extinction of their traditional culture following the spread of English language and consequent cultural invasion by the Britishers.

With the advent of independence there was a sea-change in the scenario. Hindi was declared the national langauge. Sanskrit was forced to occupy a back seat. Though, on certain occasions, persons who mattered in government, eulogized Sanskrit in glowing terms, for long noting tangible was visible at the State or Central level. Commissions and committees were formed. Reports were submitted. The recommendations regarding Sanskrit were not implemented in toto in right earnest.

However, in the year 1951, the Mithilā Institute of Post-graduate Studies and Research in Sanskrit Learning was established by the Government of Bihar, at the initiative of the late Mahārājādhirāj Kameshwar Singh of Darbhanga, who had generously donated a vast plot of land and a huge amount of money for the purpose, "with the object, *inter alia*, to promote advanced studies and research in Sanskrit learning, to bring together the traditional paṇḍitas with their profound learning and the modern scholars with their technique of research and investigation and to publish work of permanent nature of scholars."

Ten years later, on January 26, 1961, in Darbhanga itself the Kameshwar Singh Darbhanga Sanskrit University was established by an Act of the State Legislature. Again the same Mahārājādhirāj was instrumental in it. He donated his Anandbag Palace and huge library, containing Sanskrit books and manuscripts, including certain rare ones.

But it is a matter of regret that the decadence in quality of Sanskrit studies in Bihar started with the Government of Bihar introducing what was called "Navinapaddhati (new

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system). Traditional Tola vidyalayas were classified in three groups: Intermediate level, Graduate-level and Post-graduate level vidyalayas. New syllabus on the line of that prevalent in the then Higher secondary schools, Degree colleges and Post-graduate departments of modern universities was framed and adopted. Degrees were renamed as Navina Śāstra and Navinacaryā. Equivalence of degrees was notified. Jobs were offered on their basis. Navinacaryā degree-holders were exempted from a B.Ed. degree in selection for Sanskrit teachers in High schools. Naturally, there was a mad rush for obtaining degrees from Sanskrit institutions. For some time both Prācīna and Navīna (old and new) systems continued simultaneously. Then the process of amalgamation started. The old order changed yielding place to the new. A new class of job-seekers armed with degrees was born — Jack of all trades and master of none. In this process of change erudition was the first casualty. Quality was compromised with number. The pristine glory of Sanskrit learning through traditional method fell into oblivion in Bihar.

Again in the first quarter of the nineteens with the decision of the University Grants Commission to make a doctoral degree an essential qualification for lecturership there was a rush of Post-graduates to be armed with it before the cut-off date. Naturally, the quality of research declined.

Institutions of higher education in Sanskrit in Mithilā have done commendable work in the field of publication. The Mithilā Institute has published rare Sanskrit manuscripts including the Mahāyāna texts. The K.S.D. Sanskrit University followed suit and now there is a huge number of Sanskrit publications to its credit.

To claim that Sanskrit studies in Bihar is in good shape will be a travesty of truth. There is a sharp decline of students in Sanskrit schools and colleges. Naturally, the Sanskrit University at Darbhanga bears the brunt of it all. The Bihar Sanskrit Shiksha Board, entrusted with holding Sanskrit examinations upto secondary level, does not function

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properly. For several years no examination was held. Consequently, the number of students in Sanskrit schools and colleges dropped drastically. In Sanskrit department of modern universities of Bihar as well the number of regular students has dwindled.

State government's apathy towards Sanskrit studies is a *fait accompli*. For consecutive several years teachers of Sanskrit schools were not paid their salary. Posts of Sanskrit teachers fallen vacant consequent upon their death or retirement were not filled up. One is pained to report that the Mithilā Institute of Post-graduate Studies and Research in Sanskrit Learning, which had in its hey-day a galaxy of Sanskrit scholars of national repute working on sanctioned posts of class one and class two Bihar Education Service Cadre, is being managed single-handed by an officiating Director — a non-Sanskrit man. This Sanskrit Institute runs without a Sanskrit teacher. Alas! the dreams of a Sanskritist are shattered.

Posts lying vacant in Sanskrit colleges share the same fate. They are managed by officiating Principals. In many colleges there are no subject-teachers. Even modern universities of Bihar suffer from the same malady.

Now, a word regarding Sanskrit manuscripts in Bihar. Sanskrit manuscripts are found scattered in every nook and corner of Bihar. Even in remote villages there are collections of manuscripts. Some of them fell a prey to flood and fire — an annual feature of Bihar. However, still only something is lost. Private collections in rural areas require proper survey. Decades back, the late K.P. Jayaswal compiled the Descriptive Catalogue of Manuscripts in Mithilā. Several volumes thereof were published. Later on, the late Dr. Bechan Jha started compiling remaining thousand of Sanskrit manuscripts scattered all over Mithilā. Unfortunately, with his untimely death the work stopped. At present, besides private collections, Sanskrit manuscripts are preserved in the Kameshwar Singh Darbhanga Sanskrit University, the Mithilā-Institute of Post-

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graduate Studies and Research in Sanskrit Learning, the Patna-University Central Library and the Bihar Rashtrabhasha Parishad, Patna.

As stated above, the late Mahārājādhirāja Dr. Sir Kameshwar Singh of Darbhanga donated a huge number of Sanskrit Manuscripts to the University at the time of its establishment. He parted with 3567 Sanskrit manuscripts. Of these 554 were palm leaf manuscripts, 54 were transcripts and the remaining 2959 were paper-manuscripts. The university during the years purchased 1995 manuscripts. Today it has a total of 5562 manuscripts. Most important and old among them are as follows:-

1. Śabdakhaṇḍa of *Tattvacintāmaṇi* of Gangeśa is dated 1233 C.E.
2. *Śrīmadbhāgavatamahāpurāṇa* in three bundles in the hand of Kavikokila Vidyapati Thakkura. It is dated 1408.
3. *Puṣkariṇīpattalaka* of Dharmakara copied by Mahāmahopādhyāya Maheśa Thakkura, the founder of the Darbhanga Raj. It is dated 1556 C.E.
4. Grahaṇamālā of MM. Hemangada Thakkura. It is dated 1620 C.E.
5. *Sutasaṁhitā*. In this letters are written by piercing the tip of needle. Date wanting.
6. *Durgāśaptasatī* - all the thirteen adhyāyas written on a single page (13"x3").
7. *Gītagovinda* in pictures on paper.
8. *Rāmāyaṇa* in pictures on paper.
9. *Śrīmadbhāgavata* in pictures on silk cloth.

The Mithilā-Institute possesses 10,219 Sanskrit manuscripts. Of these 108 are palm leaf Mss. One is on the bark of a tree and the rest 10,110 are paper-manuscripts.

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Many of these are rare manuscripts.

Of the Mss. preserved in P.U. Library the *Atandra-candrikānāṭikā* of Jagaddhara alias Jagannatha and of those preserved in the Bihar Rashtrabhasha-Parishad the commentary on the *Śiśupālavadha* by Mahadhana of Mithilā are important.

In this context the preservation of Mss with scientific method, photo-copying and microfilming of rare and precious manuscripts, preparation of descriptive catalogue of Mss are a desideratum. Paucity of funds and lack of work-ethos in officers and assistants are the main hindrances.

In Bihar Sanskrit Bharati has been arranging Oration camps with success. Now that the old guards of the traditional system are dying out fast, in our humble opinion, to begin with, at least five centres of excellence, purely on the line of traditional 'Tola', be established. One or two erudite scholars be invited to engage classes on classical pattern in these centres, each centre specializing in a different Shāstra. Scholars of eminence from other states as well be requested to join on contractual basis and the state and central governments be approached to fund the proposed programme for the preservation of the traditional profundity in Sanskrit Shāstras. Let financial crunch not come in the way of such a programme.

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STATUS OF SANSKRIT STUDIES IN UTTAR PRADESH

Prof. Kamalesh Datta Tripathi

Uttar Pradesh has been the cradle of Sanskrit lore and learning from time immemorial and it continues to be an excellent centre of Sanskrit studies in modern times also. The history of Sanskrit studies in modern India goes back to the close of 18th century. Jonathan Duncan in a letter to the Earl of Cornwallis, Governer General in Council, showed his desire for institution of "Hindoo College" or Academy "for preservation and cultivation of laws, literature and religion of that nation at this centre of their birth, and common resort of all their tribes." Obviously, this desire of the British rulers was prompted by the objective "to make a favourable impression" on Indian minds by encouraging the studies of Hindu "theology, rituals, medicine, mechanic arts, grammar, prosody, sacred laxicography, mathematics, metaphysics, logic, law, history, ethics, philosophy and poetry". Duncan's desire almost coincides with the observation of C.Grant, Chairman of the East India Company. He opined, "The Hindus err because they are ignorant; and their errors have never fairly been laid before them. The communication of our light and knowledge to them would prove the best remedy for their desorders; and this remedy is proposed from a full conviction that if judiciously and patiently applied, it would have great and happy effect upon them, effects honourable and advantageous for us." Consequently, entire educational system of India underwent a drastic change as determined by the British rulers by introducing socalled "scientific" method,

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English langauge and Western Sciences. Thus, as a result of these two trends, Sanskrit studies also developed on two parallel lines, firstly, traditional system of Sanskrit education as envisaged by Duncan and others and secondly, Sanskrit occupying its limited place in the "mainstream" of education developed according to wishes of people like C. Grant, Lord Mecalay and Raja Rammohnn Roy etc. Thus, present status of Sanskrit education and studies in Uttar Pradesh may be viewed in its three aspects:

(1) Sanskrit in "mainstream" of education

(a) At the levels of primary to secondary education.

(b) Sanskrit occupying its place in the University Departments of Sanskrit in the Faculty of Arts; and

(2) Sanskrit Learning in traditional Pāṭhaśālās, Gurukulas and Faculties, Institutions as well as Universities established for the preservation and strengthening of Sanskrit studies on traditional lines.

Besides, the services rendered by Autonomous as well as voluntary organizations towards the preservation, propagation and popularization of Sanskrit may also be taken into account.

(1) Sanskrit in "Mainstream" of Education

(A) *Sanskrit at the levels from Primary to Pre-University Education:*

Sanskrit occupied an important place in "Main- stream" of education in Uttar Pradesh as language taught compulsorily under three language formula in the schools run directly by the Uttar Pradesh Government and the schools run by the private managent receiving government aid. In previous years, this position was weakened either by diluting the Sanskrit courses or replacing Sanskrit by other languages. However, Sanskrit continued as an optional subject in Higher Secondary Education curriculum. Consequently, U.P. has been credited for producing a large number of students not only at Higher

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Secondary level but at the level of University education also. In spite of all the difficulties, status of Sanskrit has been restored in recent years and position of Sanskrit is relatively better in Uttar Pradesh today.

Besides the Colleges run by the Government aid, there are about 1000 institutions in the State itself run under "All India Vidyā Bhāratī Yojanā" in which Sanskrit is taught from lower Primary level to the Higher Secondary as well as University levels. Due emphasis on Sanskrit learning is given in the institutions run by this purely Autonomous All India Organisation.

Some of the public Schools in Uttar Pradesh are also giving proper place to Sanskrit in the curriculum.

(B) Sanskrit in the Universities and Colleges

According to the U.G.C. Annual Report of 1997, there are 21 State as well as Central Universities in Uttar Pradesh including a few Agricultural, Engineering and Technological Universities. Presently, number of the Universities has increased to 26 according to other sources. A large number of colleges are affiliated with these Universities. Sanskrit is taught at Under-graduate as well as Post-graduate levels and Research is carried out in the University and College Departments and in non-technical Universities. Universities of Banaras, Allahabad, Lucknow, Gorakhpur, Kanpur, Poorvanchal, Bundelkhand, Ruhelkhand and Meerut deserve special mention for their services rendered towards the strengthening of Sanskrit studies through their respective University Departments, Affiliated Colleges and Research Institutes. A large number of Post-graduate students and research scholars produced by the Sanskrit Departments of Banaras Hindu University, Allahabad University, Gorakhpur University, Lucknow University as well as Universities of Agra, Meerut, Bundelkhand not only carry forward the torch of Sanskrit education and research, but these institutions provide opportunities for Sanskrit scholars even from outside

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the state to work in their respective Departments. A number of scholars produced from these Universities join the Universities, Colleges, Indological Research Institutes as well as other institutions all over the country. Recently, Uttaranchala, a new State consisting of the Himalayan region of Uttar Pradesh, has been created. Universities of Kumayun and Himavatinandan Bahuguna University, Garhwal situated in this new state also belonged to Uttar Pradesh. Sanskrit Departments of these Universities have strengthened Sanskrit education in this region of the country.

Deemed Universities

Deemed Universities such as Gurukul Kangari Vishvavidyalaya, Haridwar and Central Institute of Higer Tibetan Studies, Sarnath, Varanasi, have also been rendering valuable services to the cause of Sanskrit education. Especially the Institute in Sarnath, besides imparting Sanskrit education to Buddhist monks, has been engaged in restoring Sanskrit works from their Tibetan translations. Significance of the project of restoration of such works whose originals have already been lost, but which can be restored now from Tibetan, is immensely clear for those who are engaged in indological studies all over the world.

Thus, Universities, Deemed Universities and Colleges have been doing excellent jobs. However, relegated position of Sanskrit in new education Policy of Central Government resulted into a period of sloth from the year 1987 as number of students in these Universities dininished day by day. But, thanks to the efforts of the present Ministry of Human Resource Development, Science and Technology, Govt. of India, things are picking up momentum again and number of students are at increase at the university level. Something, yet, remains to be done by the Central Board of Secondary Education, for according to the new policy of education, pupils are drawn towards English, Hindi and other regional langauges and

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Sanskrit has been relegated to the position of almost an abandoned langauge in Central Schools.

However, U.G.C. has evolved various new programmes to promote the learnings of Spoken Sanskrit as a language of Heritage of India. U.G.C. is striving hard to start centres for Spoken Sanskrit in 50 Universities all over India. This augurs well, but Sanskrit cannot be promoted in a meanigful way, if it is ignored at the level of Secondary Education in Schools run by Central Secondary Board of Secondary Education. Therefore, appropriate measures have to be taken by Government of India as well as Central Board of Secondary Education to strengthen the Sanskrit Studies in Mainstream Education System.

Traditional Sanskrit Education:

Traditional Institutions which are known as Sanskrit Pāṭhaśālās are spread all over the state. Sampurnanand Sanskrit Viśvavidyālaya , Varanasi and Faculty of Sanskrit Vidya Dharma Vijnān, Benaras Hindu University, Varanasi have been responsible for preserving, strengthening and carrying forward traditional Sanskrit studies not only in Uttar pradesh but also in entire Indian sub-continent.

Sanskrit Pāṭhaśālās

Sanskrit Pāṭhśālās affiliated to Sampuranand Sanskrit Viśvavidyālaya are spread all over India and in Uttar Pradesh only, their number is about one thousand. These Pāṭhśālās have been classified in four grades. In 152 First Grade Pāṭ hśālās, text-based education on strictly traditional lines is imparted upto Ācārya (Post-graduate) level. There are only four Pāṭhśālās in which education is imparted only upto Graduate (Śāstrī) level. Among 52 Pāṭhśālās of Second Grade, Education is imparted upto Post-graduate level in 28 and upto graduate level (Śāstrī) in 24 Pāṭhśālās. In the Pāṭhśālās of Third grade, only two are authorised to impart education upto Ācārya and two upto Śāstrī, one upto Uttaramadhyamā

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(Inter-mediate) and two upto Pūrvamadhyamā (High School) level. Fourth Grade Pāṭhaśālās are 717 in number, out of which 74 institutions impart education upto Post-graduate level, 129 upto graduate level, 166 upto Uttarmadhyamā and 38 upto Pūrvamadhyamā. History of some of the Pāṭhaśālās goes back to atleast two hundred years, for Instance, Dharmajñnāopadeśa Pāṭhśālā, Allahabad is two hundred years old. Pāṭhśālās in Banda, Kanpur, Mainpuri, Mathura, Ayodhya Haridwar, Hathras, Aligarh and Lucknow strive hard to save the tradition. Sanskrit Pāṭhaśālās spread in villages and cities have been pillars of traditional Sanskrit education before independence of the country. They have been gradually degenerating in Post-independence period and today, they are virtually disintegrating. It is deplorable that Governments have done little for improving their conditions.

Faculty of Sanskrit Vidyā and Dharma Vijñāna, Banaras Hindu University

Faculty of Sanskrit Vidyā and Dharma Vijñāna, is one of the oldest Faculty of Banaras Hindu University consisting of eight Departments with a large number of specializations in Veda, Vyākaraṇa, Vedic Darśana, Bauddha and Jain Darśanas, Dharma-śāstra, Mimāṁsā, Dharma-Āgama, Sāhitya and Jyotiṣa. Mahāmanā Mālavīyaji visualized the interaction between the traditional Sanskrit scholars and scholars of Humanities, modern Sciences and Technology, Commerce, Economics, Business Management, Law and Modern Medicine etc. It is a unique Faculty of its own kind in any of the modern universities of India. A galaxy of renowned traditional scholars have been Professors in the Faculty. Faculty has also produced a number of eminent scholars in its existence of nearly 85 years. In recent years, the overall academic atmosphere of the Faculty has improved in a significant way and number of students are on increase. Scholars have contributed to research and higher studies in the past and they are doing so even now. Banaras Hindu

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University has published a number of Sanskrit works. Besides, old Sanskrit manuscripts preserved in different libraries of Banaras Hindu University including in Sayaji Rao Gayakwad Library together with the collection of published books of Sanskrit is a treasure to be seen.

Sampurṇānd Sanskrit University

Sampurnanand Sanskrit University started as a Sanskrit College in 1791. It assumed its present character of a Sanskrit University in 1956 at behest of Doctor Sampūrṇānand the noted scholar, national leader and the then Chief Minister of Uttar Pradesh. A premier institution dedicated to traditional Sanskrit studies, Research and Publication, Sampūrṇānand Sanskrit University carries out higher studies and Research in the Faculties of Veda-Vedā-Vedāṅga, Śramaṇa-vidyā, modern langauges, including Foreign languages, and the Faculty of Education. History of Sampūrṇānand Sanskrit Visvavidyalaya spread over in time-span of more than two centuries is the history of traditional Sanskrit Education in modern times. One full volume will be needed to give even a brief account of the achievements of the foreign as well as traditional Indian scholars associated with this unique university of its kind. Saravati Bhavan Library, maintained by the University is well-known all over the world for its unparallel collection of Sanskrit manuscripts. Fortunately, this collection of manuscript has been preserved through microfilming also by Indira Gandhi National Centre for Arts, New Delhi.

University has been known for its publication in past and its publication-wing is still engaged in a big way in bringing out the valuable treasure of Sanskrit encompassing almost all the branches of Shāstric lore.

Kendriya Sanskrit Vidyāpīṭhās

Emergence of Kendriya Sanskrit Vidyāpīṭhas in Post-independence period is one of the most significant steps taken

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by the Government of India for the preservation and furtherance of traditional Sanskrit disciplines.

Ganganāth Jhā Kendrīya Sanskrit Vidyāpīṭha is one of such very important institutions situated in Allahabad or Prayāga. Formerly, Gangānātha Jha Research Institute it maintains the standard of research and publication in keeping with its high repute. It brings out Research Journal as before.

Another Vidyāpīṭha has been started in Lucknow also which promises the growth of traditional Sanskrit studies in Uttar Pradesh.

Sanskrit Akademì, Lucknow

Sanskrit Akademī, Lucknow, established by Government of Uttar Pradesh for the propagation of Sanskrit has been carrying out its programme of promotion of Sanskrit scholarships as well as creative Sanskrit writing. It offers a number of awards to scholars and writers.

An ambitious project of bringing out History of Sanskrit Literature in several volumes with Late Pandit Baladeva Upadhyaya as its Chief Editor has started materialising. A number of volume edited by higly reputed scholars have already seen light of the day. Now, Professor Reva Prasad Dwivedi has taken over as the Chief Editor (after the demise of Prof. Upadhyaya) and the remaining volumes are under preparation.

Voluntary Organizations

A number of voluntary organizations are active all over the state for preserving the tradition. Purāṇa Śodha Saṁsthāna, Rāmnagar Fort, Varanasi; Purāṇa Śodha Saṁsthāna , Naimiṣ āraṇya; Bhāgavata Pracāra Samiti, Mathura; Totādripīṭha, Ayodhya; Hindi Sahitya Sammelana, Allahabad; Saṅkarācārya-Pīṭha, Allahabad; Sanskrit Sāhitya Pariṣada, Lucknow; Sanātana Dharma Rakṣā Samiti, Muradabad; Sārvabhauma Samskrit Pracāra Kāryālāya, Varanasi; Gāṇḍīvam Sanskrit

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Pracāra Samiti, Varanasi; Pāṇini Kanyā Vidyālaya, Varanasi; Joshimath Veda Pracāra Samiti, Uttar Kashi, to name a few, are the institutions engaged in preserving Vedic, Purāṇic and other śāstric traditions as well as popularising spoken Sanskrit.

Sanskrit Publishing Houses

Besides the Universities, a number of private publishing houses have constantly brought out Sansksrit works in Varanasi and other parts of the State. Presently, the following Publishing Houses are active in Varanasi Chaukhamba Sanskrit Series office, Varanasi, Krishnaadas Academy, Varanasi; Chaukhamba Prakashan, Varanasi, Chaukhamba Sanskrit Bhavan, Varanasi; Chaukhamba Vidya Bhavan Varanasi, Chaukhamba Sura Bharati Prakashan, Varanasi, Motilal Banarasides, Varanasi; Indica Books. Varanasi and Ratna Publications, Varanasi. Besides, a number of other publications are rendering good services by bringing out religious literature in popular editions. Gita Press, Gorakhpur may be mentioned as the premier publication house which has been doing tremendous service for the cause of popularising Hindu scriptures among them.

Sanskrit Journals

There has been rich tradition of Sanskrit journals being brought out from different cities of Uttar Pradesh. Varanasi is taking lead in this sphere also. 'Gāṇḍīvam', Sārasvati Suṣ amā; Suryodayaḥ; Viśvabhāṣā are the journals brought out regularly from Varanasi.

Literary and Creative Organizations

Uttar Pradesh is known for sanskrit creative writers also & Kavi Bhāratī, Varanasi is an active institution of Sanskrit poets for the last four decades. Likewise, 'Abhinaya-Bhāratī, Varanasi is active in the field of Sanskrit Theatre. Allahabad Degree College, Allahabad, Ganganath Jha Kendriya Vidyapitha, Allahabad continue the work of Kālidāsa

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Akaḍemi, Allahabad by producing Sanskrit plays. Sanskrit Department of Meerut University has been organizing 'Vyāsa-Mahotsava' for the past several years.

Conclusion

Thus, Uttar Pradesh is still a vibrating centre of Sanskrit studies as well as creative activities. Although the dark shadows of the changing times and Post-modern scenario are clearly seen on Sanskrit world also. There is a decline in Sanskrit studies and scholarship and there is an attempt to superimpose the norms and methodology of the Western education and Research on traditional Sanskrit education. All this retards the continuity of tradition. Yet Uttar Pradesh continues to uphold the Banner of Sanskrit education in the country.

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